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Seeking to Save: Have we a Definite Plan?

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HOW to reach the Chinese still remains an unsolved problem. The experience of workers in other countries sheds some light, but the conditions in China are peculiar. The savages of the Pacific islands were dangerous, but once their fear was allayed and attention gained, the gospel had free entrance to their minds and hearts. Not so here. In some respects it is worse than in Romanized South America. There, deep prejudice exists against the missionary when he arrives, for the priest threatens his members with eternal purgatory if they even listen to the heretical preaching of the Protestants. There, enlighten the laymen and the priest's power disappears. Here, the people profess to heartily despise the Buddhist and Taoist priests, and they laugh at their mud-made idols; yet such is their fear of devils, sickness, and death, that they expend vast sums each year in idolatrous worship and rely on the priests' incantations during their last moments to ward off the devil's imps.

Though for 2,000 years the teachers have been memorizing the ethics of Confucius and other sages, yet they habitually disregard their advice in practice. Until lately they believed themselves the embodiment of the world's knowledge, and that the outside barbarians came as vassals to pick up the crumbs that fell from the table of the "son of heaven." They humbled themselves to listen to a missionary, whose broken speech and lame pronunciation were proof positive of his dense ignorance. Bitter prejudice prevailed. All who went to Chinese schools conned the same old books, so that their distorted ideas of the world and the people therein permeated the whole population.

They were self-satisfied. They wanted, above all things, to be let alone. But outside peoples would come in and conquer them. Helpless they settled down to the slow process of absorbing their conquerors. Their history is a constant repetition of how this has been done. They absorbed the Buddhists with their idols; the Taoists with their awful hell tortures; the Mohammedans and Catholics with their heretical doctrine; and lastly, the Manchu dynasty itself, under the same process, has become corrupt and palsied.

Do we wonder that the Chinese look upon Christianity as only another heretical religion and on the missionaries as setters forth of another strange god? Will Christianity help them any more than Confucianism, which, despite an admixture of all-comers, is still the state religion? False religions have hardened the people until they have even forgotten the true God. And God has given them up to their own lusts (see Romans i. and ii.), and they are reaping the evils thereof, which are legion.

Where is the present fighting-line of the missionary forces? We believe the present-century world-evangelization movement began of God; and that God has used Christian nations as well as men in promoting it. The authorities at Peking have issued strict orders to their officials to see that the missionaries are not molested. The people, smothering their hatred of the foreigner, settle down to their old trick of "taking him in" by absorption. The unwary missionary comes full of enthusiasm for converts. He loves the Chinese with his whole heart. He has heard of their hardness of heart, and is willing to do anything for them if they will only listen to the gospel and believe. He can pay well for servants, and is overjoyed to employ a convert who can actually preach the gospel to others. The home board gladly sends him money to build a house for his health's sake. The heathen children can be brought under the teaching of the gospel through the medium of a day-school, and money comes to employ native teachers and sometimes to erect a foreign school building. The converts are poor, very poor; so the missionary advises, and the home board donates, to these poor struggling disciples of the Master a church home. A large foreign hospital is also erected, and the suffering multitude treated practically free.

But there is an undertow. The wily Chinese sees money in it. The missionary's power is greater than that of his own officials. He conjures up a plan to climb into the sheepfold. He finds that the "doctrine" is the key to entrance. He approaches with humblest mien as a learner. He gets a flattering reception. It works. He comes again, repeats some of the doctrine, and accepts a gift

of book. He is good at memorizing, and his answers soon satisfy the most exacting. He is baptized. But now his neighbors persecute him. Poor fellow! the missionary will protect you. A foreigner's card goes to the yamèn, and the would-be persecutors are crushed. But the convert's business has been broken up. Ah, never mind, he can tell the glad story of salvation; he is given \$6 a month and goes forth. Others try it and become servants at good wages. The people of the region find foreign doctors and hospitals a great boon. The business men of the place are not averse to the expenditure of large sums of foreign money on buildings in their midst.

But good comes out of it all, for there are those into whose hearts the word of life falls as seed into good soil, who believe and obey, and who will yet sit down with Abraham and Isaac and Jacob in the kingdom of God. Let us pray that all China may yet find the light of the world in Jesus.

New missionaries, hearing that hiring the first converts to preach led some to come in for the "loaves and fishes," went to the other extreme and would hire none at all. This checked enthusiasm, and the work lagged. The idea of entire self-support was perhaps chiefly promoted by Dr. Nevius' writings. The trouble with this plan is that at first there is no desire on the part of the Chinese for the gospel. Until a desire is awakened they must be labored with; and to do this, money has to be expended, not only upon some foreign missionaries, but also on some natives to aid in the work. Some natives will take advantage of their position, it is true, but experience has proved that where the best are employed to teach and preach, to sell Bibles and tracts, and otherwise assist in spreading a knowledge of the truth, more have learned of the true God and of Jesus Christ the Savior than in solely relying on the foreign missionary. This plan makes it now possible for new missionaries to come in and reform the work, as they term it, into a self-supporting church.

Rev. C. W. Mateer, D.D., who has been a missionary perhaps longer than was Dr. Nevius, and on nearly the same ground, has recently written that the work in Shantung province, started by Dr. Nevius, was left by him in a critical condition, and was taken over by the Presbyterian Board and a scheme of ministerial sustentation instituted. Each church and station was required to give an annual contribution. This common fund employed a number of native evangelists who had been carefully instructed. Each had several preaching places. The plan proved weak, because the native evangelists too easily received members. The history of fifty-four out of sixty stations has been traced. Of these, fourteen have been

entirely abandoned; the members having all apostatized or died. One or two who remained Christians moved to other parts. Five other stations do not meet on Sunday; the members of eight other stations attend service at adjoining stations. The remaining twenty-three stations are organized into eleven churches with elders and deacons. In only one case is a church confined to a station. Of the station leaders one-third have fallen into gambling, opium-smoking, or gone over to the Catholics; one-third are decidedly indifferent Christians; and the remaining third are good men, but none of them have prepared themselves for the pastorate. In the aggregate quite as many have gotten, or tried to get, financial aid out of the church or the foreigners as any other class of men in the church. About fifteen stations were assisted to build or lease houses for services, receiving from \$10 to \$15 each, or one-fourth to three-fourths the whole expense. The majority of these houses have passed into private hands and are no longer used for preaching places.

This picture from a veteran missionary shows how difficult is the work in China. As we believe nothing is impossible with God, the harder the work the more eagerly we ought to press forward. The grand pioneer missionaries labored in this faith. They have done their work well. We can honor them; the Lord alone can reward them. Conditions are somewhat different now. The missionary forces have settled down to a siege; long or short—the Lord knows, we do not. Ours but to obey Christ's marching order: "Go and preach the gospel." Christ has promised unto those who believe and are baptized, salvation. Oh, that the kingdoms of this world may speedily become the kingdoms of our Lord and Savior Jesus Christ.

Have we a definite plan by which we are working for the evangelization of China? It is admitted that there are local disorders requiring special treatment. But does the work here differ so radically from that in all other countries that we cannot follow the general principles laid down for the guidance of missionaries in all ages and in every clime?

What is Jesus' plan for making disciples? Go to them, into their houses, into all the world. The seventy were to preach, heal, and freely give as they had freely received. The first workers of the new must face the wolves of the old. Be ye wise as serpents and harmless as doves. Jesus found and called His first disciples—Andrew and Peter, James and John. He told them to become fishers of men. To angle successfully one must go where the fish are, learn their habits, bait the hook, and cast the net accordingly. The best do not come beseeching to be caught. Zaccheus was seen

in the tree and assured: "This day is salvation come to this house." Matthew was called from the receipt of customs. The eleventh-hour laborers trusted the promise, "Whatsoever is right." The reward is God's free gift, not man's merit. Whosoever forsaketh not all, cannot be Christ's disciple.

That the Chinese should come to the missionary with worldly gain in mind is not strange. The Jews as well as the gentiles sought for precedence and pre-eminence when Jesus was on earth. Let us learn from the Master the true method of dealing with them. He sent away those who would make him an earthly king. To him who wanted an inheritance divided, he showed an all-revealing day of judgment. The rich young man went away very sorrowful because he was told to sell all. To the one who, without counting the cost, declared he would follow Jesus whithersoever He went, Jesus pointed out that He himself had not where to lay His head. In the one who came for healing of the body, Jesus looked for faith in God. And when the multitude followed to the other side, He told them plainly: "Ye seek me not because ye saw the miracle, but because ye did eat of the loaves and fishes. The flesh profiteth nothing; it is the spirit that quickeneth. Believe my words, for they are spirit and they are life." Then many went back and walked no more with Him.

The apostles understood the Master's plan. After the persecution at Jerusalem they went everywhere preaching the word. But those who came to them with worldly motives, as Ananias and Sapphira, Simon the sorcerer and Elymas, were rejected. Those who would sacrifice to Paul and Barnabas at Lystra were restrained and exhorted to turn to the living God. Even on the island of Melita, where the barbarous people thought Paul a god and treated him with no little kindness, Paul did not baptize any, although they honored him with many honors and loaded him with such things as were necessary for his journey. On the other hand, such great helpers as Timothy and Titus were found and set forth as evangelists and overseers of the churches.

What lesson may we thus learn from the Master and His apostles? In brief, that we must not be too quick in receiving for baptism those who first press themselves upon our attention. We must go forth and find the Andrews, the Matthews, the Timothys. The missionary's mistake is not so much from standing too closely by the self-support idea, nor, on the other hand, from putting his converts under too strict surveillance; the failure is oftener because the hearts of the converts are not sincere. Their thoughts are far from God. They are entering for worldly gain. They are even yet making use of a middleman. Let us patiently teach and preach,

and abide God's own good harvest time. By their fruits ye shall know them. They must show their faith by their works. They must repent and be born again. Except the Lord build the house they labor in vain who build it. Let us pray that the time may speedily come when not 7,000 but 7,000 times 7,000 in this great empire may be found who will not bow the knee to Baal.

Jesus came to seek and to save the lost. Let us go and do likewise.

Miss Haygood: a Life for China.

BISHOP McTYEIRE has said: "Whenever the Lord would do a work in the earth, a *man* is got ready." It may be added that the making of a great man or a great woman is in itself the greatest work of God in the world. The greatness of any work of God is tested by the amount of Himself which He can put into it. Of all His works in the world, only men and women admit of being "filled unto all the fullness of God." Christ Jesus is our absolute standard of greatness, "for in Him dwelleth all the fullness of the Godhead bodily." His title to be acknowledged as "head over all things" is not only in His divine fullness, but also in His power to make others such full partakers of His nature. As we close this preëminently missionary century, and as our ideals of greatness are becoming more and more Christianized, we are ready to say that the supreme exhibition of the greatness of God is in the making of a great missionary. It is as a truly great missionary, as one in whom God was well pleased to reveal in an exceptional degree the grace and truth of His Son, that Miss Haygood deserves to engage our prayerful thought at this time.

Every great missionary life involves three elements of supreme interest, viz., a call, a career, and a character. We want to know the way in which the Spirit of God led the life on to the crowning decision for missionary service; we want also to know the faithfulness and wisdom with which the chosen one coöperated with God in meeting the daily demands, the toils, the disappointments, and the triumphs incident to working out a great life purpose; we want also especially to know those qualities of character which made the soul responsive to the call of God and enabled it to concentrate its all with unflinching constancy upon the shaping of a Christ-like career. In each of these respects Miss Haygood's life furnishes very valuable lessons.

Bishop Haygood suggested that the law of heredity had worked toward making Miss Haygood a missionary. "If you ask," said

he, "why my sister goes to China as a missionary, I answer, Because she had a Methodist father and mother and Methodist grandparents." Her grandmother seems to have turned to religious uses the very earliest movements of conscious mental life in Miss Haygood. A very close friend writes: "When little more than an infant, she used to lie at the feet of the dear old grandmother and hear her read the Bible and sing the old hymns ('How Firm a Foundation!' being a favorite), until faith and love were interwoven into the very fiber of her child nature." The grandmother, all unconsciously, built her life into the very foundations of that noble missionary career. Miss Haygood's mother practically gave her her entire education, excepting two years spent at Wesleyan College, Macon, Ga., from which she was graduated in 1863, at the age of eighteen. From her mother she received not only rounded intelligence and culture, but also marvelous purity and strength and unselfishness of nature. Her revered father died during her last year at college, and in the severe school of her first great sorrow she began her thorough mastery of one of earth's divinest arts: how "we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." Between her and her brother Atticus, her senior by about six years, there was a special congeniality, and each helped the other to determine, amid all the myriad voices of life's turning points, which was the voice of God. Such a home life, whose very atmosphere is charged with Christian faith and love and praise, is God's choicest training school for all that enters most vitally into the making of a missionary.

Miss Haygood's special branch of missionary work was to be educational, and for this she had a very thorough providential preparation. She taught with her mother in a private school in Oxford, Ga., where they were forced to take refuge because of the war situation in Atlanta. On returning to Atlanta she taught a private school until the opening of the girls' high school of that place. She at once became a teacher in the high school, and afterwards became its principal. She won the most decided favor of pupils, associate teachers, and the best citizens of Atlanta. Over her pupils, as they testify, she not only wielded the influence of her faithfulness, patience, and noble ideals, but threw the spell of her strong, loving, and commanding personality. With younger teachers her sympathy was very great, and she was most helpful in guiding them through their perplexities and in supplying them with suitable, stimulating reading. When, in 1884, it became known that she was to resign her principalship in order to go to China, the number of Atlanta's most prominent citizens who entreated her to change her purpose, made it apparent that she met the terms of Dr. Allen's

appeal for more laborers in China, pleading as he did for "our choicest women, who can't be spared at home."

The more immediate influences leading to Miss Haygood's missionary decision came to her through the church and through missionary friends. From childhood she had been connected with Trinity Church, Atlanta. Her father and mother were among its charter members. She loved the church very loyally, and no one ever made a more faithful use of its means of grace than did she. In 1882, at a prayer meeting service which found its inspiration in the words, "I delight to do thy will, O my God: yea, thy law is within my heart," Miss Haygood received a fresh baptism of the Spirit for service. She now entered upon home mission work with marked energy and wisdom. Her wonderful power for organizing and directing Christian work as well as for doing immediate personal service was called out in ever-increasing measure. Relief work, industrial training, Sunday school work, day school work, church home for old people and children now found a place in her thought and effort alongside her usual service of the church and her activities as principal of the girls' high school. In 1883 her mother died, and she was free to go wherever the most urgent plea for help might call her. From 1882 to 1884 she was in constant receipt of letters from China. Mrs. Brown (née Muse) wrote her very fully of the conditions which she found in China and of the great needs of Chinese women and children. Her heart and conscience began to go out toward China. Dr. Allen was making his "urgent appeal for more laborers in China," especially pleading for women of experience in educational work and women qualified to organize and direct the various other branches of Christian work. Miss Haygood began to feel that it would be cruel both to work and workers should none but the inexperienced and immature consent to answer this urgent appeal. On February 24, 1884, while listening to a sermon by Dr. Potter, she decided to devote her life to the work of Christ in China. In June, 1884, the Woman's Board of Missions accepted Miss Haygood as a special gift from God for China.

In October Miss Haygood left for China, and the farewell service held for her at Trinity Church may perhaps be reckoned among the most impressive scenes in the history of our church. It was called by one a great wedding feast—the marriage of Miss Haygood to Christ's work in China. Her words on this occasion rose to a truly Pauline height of spiritual grace, and she closed her remarks with Paul's prayer for the church at Philippi as found in Philemon i. 3-11. Hundreds are said to have looked into Miss Haygood's face and, after a silent clasp of the hand, to have blindly wept their way out of the house of God. One describing the occasion says :

"No queen ever looked more royally, no saint ever spoke more lovingly, and no martyr, except the Master, ever offered a sacrifice more costly." It was the triumphal close of one life and the triumphal entry upon another which was really not another. Miss Haygood never forgot the days of blessing which were hers while engaged in home mission work in Atlanta. It was this which led her to insist so strongly on the unity of the work at home and in heathen lands. She insisted that the Christian women at home have their part also in the "great commission." It was this memory which prompted her to write, soon after reaching China, those words which thrill with the Master's spirit, "O that every woman in the Southern Methodist Church (who cannot come to foreign lands) would say, 'I give my money, my love, and my prayers to the foreign work; I give my money, my love, my prayers, and *myself* to the home work.'"

Of Miss Haygood's fifteen years of heroic service in China it is impossible to give any adequate sketch. Only its outstanding features can be mentioned. Before considering her work proper it will be well to mention her letters from the field. These letters breathe so much of the Pauline spirit; they show such an insight into the deeper things of the kingdom of Christ, they plead so strenuously for an awakening in the church at home and for the coming of more workers, they set forth such a high ideal of Christian consecration and of the qualifications needed for missionary service, they supply such searching facts to stir the Christian heart and conscience, they are so pure in diction, so free from cant and triviality, so overflowing with Christ-like love and grace and wisdom that they alone are enough to enshrine Miss Haygood forever in the hearts of all Christian workers. No one was ever more truly a living link between the church at home and the church abroad. We cannot but rejoice at the prospect of the publication of these letters.

Miss Haygood's first work in China was the organizing of Trinity Home, where she lived and worked with several other ladies of the Mission for about six years. She writes: "Two days after we landed we began the home-making. No sooner were we settled than Chinese teachers appeared, and study of the Chinese language, with its inexhaustible possibilities and resources for furnishing employment, was entered upon by us. Such work in church and school as has been possible to us has been undertaken, and the days crowned with the tender mercies and loving-kindness of our God, have been full and happy. That we have been happy does not mean that we have not measured time by the coming and going of the American mails, nor that the letters, both coming and going, have

not sometimes been tear-stained; but the tears, thank God! have been as gentle as the summer rain, and the promised peace that passeth all understanding has been given in hours of greatest need with its power to quiet the inexpressible longing for home and all that home means." Trinity Home soon became the center of a large and varied work in Shanghai. The Clopton School (the fruit of Mrs. J. W. Lambuth's untiring labors) and numerous day-schools, with their manifold and ceaseless demands, kept Miss Haygood exceedingly busy during these early years, and fully tested her almost unequalled capacity for effective work. She constantly studied how to make the teaching in the schools more intelligently and positively Christian, as well as how to provide the best helps for aiding the newly arrived missionaries to get a working knowledge of the China tongue as quickly and readily as possible. She greatly encouraged vernacular Chinese literature, and has brought all our later missionaries under a debt to her for providing facilities for their early training, which are invaluable.

Early in 1885, Dr. Allen coöperating with her, Miss Haygood formulated a plan for the development of woman's work in China, which has proven monumental. The plan was to raise \$25,000 for establishing a high school for girls of the higher class whose parents were able to pay for having their daughters educated. In connection with this school was to be founded a home for missionaries, a home especially for the conservation of the strength and courage of new missionaries while undergoing adjustment of life to the new conditions. It was designed to raise the money by selling shares of ten dollars each and giving a neat certificate of parchment paper to every one who would take a share of the stock. At the meeting of the Woman's Board in June, 1885, the plan was received with great enthusiasm, and at once eight hundred and twenty shares, nearly one-third of the entire amount of stock, were subscribed. Bishop McTyeire wrote: "I cannot refrain from expressing a hearty approval of Miss Haygood's plan. I look upon it as good stock, and beg to take a share for each of my five grandchildren." The response throughout the church was very prompt, and "by the time the money was ready at home a piece of land, most beautifully situated and adapted for the purpose, was secured through the unceasing vigilance of Dr. Allen." By September, 1890, Miss Haygood moved into McTyeire Home, and writes: "I am getting toward the close of my first evening in the new home, and want to write this note before I go to sleep to tell you that I am here. How wonderful are the ways by which God has led us through the past six years to this good hour! More ardently than my words can tell you I long to-night that it should

be truly His home, made beautiful and glorious by His indwelling, a true witness for Him in this land, a great light in the midst of the darkness about us." This home has been a place of blessing to numberless people. Here, as had been planned, new missionaries have been received, refreshed, and inspired for their work; here missionaries from the interior stations have come for rest and renewal of life in all aspects; here has been a gathering-place for weekly devotional services, and to some of us the parlor of McTyeire Home was as much a holy sanctuary, where we meet with our Heavenly Father, as a place hallowed by fellowship with Christian friends; here also was Miss Haygood's study, made thrice sacred by the evident presence of the Saviour, who loved and thought and worked hour by hour through her heart and brain and hand.

Among Miss Haygood's earliest forward movements in this new home was the projecting of the first missionary society of our church in China. Of its organization she writes: "Fifty-one names were quickly enrolled as members, and, wonderful as it may seem to you, almost every member had brought her dues for the first month in advance. When the dimes and 'cash' were counted, it was found that they had \$2.84. This \$2.84 represents an amount of self-denial of which you can scarcely form a conception." Few events of her missionary career gave Miss Haygood any deeper satisfaction than the hearty way in which on that January day in 1891 the Chinese women of our Shanghai Methodism took up work in behalf of their unsaved sisters.

Miss Haygood had to wait until the spring of 1892 for the opening of McTyeire School. The delays of 1891 almost sank out of memory as she invited every member of the Woman's Missionary Society to join her in thanksgiving that God had made the opening of the school possible. She poured out her soul in these sentences: "I am sure that I had a new appreciation on the evening of the 16th of March of all that the children of Israel must have felt when the Jordan was actually crossed and the memorial stone set up on the other side. 'Here I'll raise my Ebenezer!' But the land is yet to be possessed and many battles to be fought. My 'waiting eyes are unto God' for the help which I am sure that He will send in His own good time." The annals of missions scarcely furnish a parallel for the growth of this institution, all things considered. Never has a venture of faith been more thoroughly justified. From the six girls who had entered as pupils at first, it has grown to have more than ten times that number, and from scantily occupying the McTyeire school building it has expanded until it now fills as well the splendid McGavock Memorial. McTyeire Home and School is a monu-

ment priceless enough to make fadeless the memory of any Christian worker.

Miss Haygood's health required her coming to America in 1894. Her visit to the home-land told wonderfully upon the whole church. As soon as able—in church, in drawing-room, in the social circle, in sacred life conferences with many young people—she made China's needs and claims a living reality. On returning to China, in 1896, her visits to the various stations where the work of the Board lay, gave her great joy. She found the older pupils more truly Christian in their views of life and duty, and several pupil teachers—earnest, growing Christians—ready in all ways to help on the spread of the gospel. Her first welcome to China had been all that heart could wish, but her second welcome to China she counted among the most sacred and unspeakable joys of her life. The wisdom of her second going cannot be questioned.

Only one or two features of this last period of her life in China can be noticed. Some hopes of long standing were at last to be realized. The opening of the Davidson Memorial Bible School in Soochow in April, 1897, marked a glad day, to which she says she had for years looked forward. The training of Bible women and the effort to reach Chinese women by direct work were at last coming to something like a coördinate place with the educational work. In May, 1897, at the Bible School, there was held a meeting of a week's duration for Bible study and conference as to personal work for soul-saving. The meeting proved to be one of great spiritual power, attended as it was by between fifty and sixty Chinese women and girls who were seeking to know Christ better and to be better qualified to serve Him acceptably. This promises to grow into a regular annual meeting, and has in it untold possibilities of good. In the autumn of 1898 Miss Haygood, while her soul was filled with the joys of the Jubilee Conference, found even those joys surpassed by the deep gratification she found in the completion and opening of the Hayes-Wilkins Memorial at Sung-kiang. This school, like the Davidson Memorial, is designed to "help Bible women to a more thorough equipment for work and to provide a place where Chinese women may have opportunity to study the Bible and Christian truth." It was dedicated by Bishop Wilson on Sunday, November 13, and on the 15th Miss Haygood had a foretaste of what the school and chapel would accomplish, when more than sixty heathen women listened with interested attention while she told them of Jesus and His love.

Miss Haygood still had one more earnest longing, which was that the rapidly expanding work at Soochow should have as its crowning piece a high school for girls answering to the McTyeire

Home and School at Shanghai. This she did not live to achieve, but is destined to achieve in her death. At the recent session of the Woman's Board it was decided to build in Soochow the Laura Haygood Home and School. It is desired to invest \$30,000 in the home and school without delay. Fully one-fifth of the whole amount asked for was subscribed by those in attendance upon the Board meeting. It seems certain that the women of Southern Methodism will not be other than prompt in paying this due tribute to the memory of one who gave such a wealth of love and service to the women and children of China in their name and in the name of the Master.

The character of Miss Haygood is so fully revealed in her life that it seems almost needless to portray it. Yet it is so rich in itself, so transparent in its simplicity, that it calls for attention. There are few characters which have been so symmetrical, so marked by the perfect balance of their qualities. Miss Haygood impressed every one with her thoroughly self-effacing love along with her intense personal convictions. One who knew her long and most intimately says: "There was not a selfish fiber in her being." Her power of loving was equaled only by her power of winning love. Love was written in characters of light upon her countenance, love gave its unmistakable note in the sweetness of her voice, and love was instantly and always felt to be the secret of her magnetic personality. Yet no one ever expected Miss Haygood's personal love to bias her judgment as to the path of duty or to lead her to be any other than uncompromising in her Christian convictions and the best interests of the work committed to her charge. Christ was so securely enthroned in the very heart of her being that His voice of love always rang out clear and strong above all other voices, however dear they were to her.

Miss Haygood had the greatest enthusiasm of faith, together with the most submissive patience and power of persistent waiting. She had a faith which defied difficulties, a courage that would venture against any odds in the enterprizes of her God, and yet few knew so well how to endure and not faint, how to wait and not murmur. For one with her intensity of nature, her enthusiasm for her life work, her last months of quiet uncomplaining suffering were a miracle of Christ-like patience. Miss Haygood also combined in a remarkable degree power and sweep of vision with mastery of details and executive ability. She had vision-power, without being visionary; she knew details, without being lost in them. She could see in the homeliest service to an unkempt child a loving ministry to her Lord. There were single days that carried for her the weight and epitome of years, yet all days were sacred in her sight. She

could see in the humblest beginnings of a work the promise of harvest blessings which thrilled her very being. She could ascend the mount of God and behold the pattern of divine things, she could descend to the levels of daily life, and by wise planning and masterful practical administration make good among men what she had seen with God. Miss Haygood had also a rich and versatile intellectual life, wide-reaching in its interests and broad in its sympathies, while underneath it all was a deep devotional life. She loved to commune with her Saviour; she could follow Paul with a rare spiritual affinity in his loftiest consciousness of identity with his Lord in His sufferings on the cross and in His glory on the throne; she could so lose herself in her Lord as to whisper in the hour of anguish: "His faithfulness fails not." Yet Miss Haygood looked out upon life with perfect sanity. She had no touch of asceticism, no trace of fanaticism. She was fond of the freshest books, she was open to new truth, she grappled with some of the latest problems of Biblical study. She believed in everything that made human life sweeter and lovelier and richer in all the graces of body and soul. She was passionately fond of flowers. Her all-absorbing love for her Saviour only intensified, in no wise diminished, her human loves and interests. Miss Haygood, with all her rare powers of spiritual insight and varied stores of knowledge, was willing to be taught by any one. Teachableness was ever her spirit. With all the authority she was commissioned to bear, she never betrayed any self-consciousness. She fully exemplified the Master's charge: "But he that is greatest among you shall be your servant." Intensity marked her character through and through. She was intense in her devotion to Christ, intense in her devotion to her friends, intense in her love of truth and intense in her love of souls, intense in her sympathies and intense in her convictions, intense in her activities and intense in her very patience—in fact she was intense in all those elements of character in which it is scarcely possible to be excessive. To many of us she revealed more of the Christ life than we had ever seen before; and now that she is gone we despair of again seeing so full a realization of what He is until the veil of the flesh has been laid aside and we shall see Him face to face and know Him as He is.

No wonder that when the death shadows began to thicken about such a one as she so many sent up the earnest plea to God: "We can't spare her! we can't spare her!" But at the sunset hour of Sunday, April 29, God in His wisdom called her from China to a higher sphere of life. We linger over her farewell words to the Woman's Board: "I hope they will never for a moment think of my time in China as years of sacrifice, but as years of glad and

loving service. Had I known the end from the beginning, it would have been all joy to give these fifteen years of service for God in China. He has fulfilled to the utmost to me all His promises to those who leave home and friends for His sake and the gospel's; not one of all His promises has failed me." We are silent before our Father as we hear the cries of so many orphaned hearts as they come to us from China. Yet as we think of all the gracious tributes of loving words, of tears and songs and flowers, with which she was laid to rest, we say of her going to heaven as we said of her going to China: It is but the triumphal close of one life and the triumphal entry upon another life which is really not another. For she herself has said: "I am more and more persuaded that death is only an incident in our continuous life." Many are the hearts that will keep on singing over and over the words with which the service at her grave was closed:—

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best—
Good-night!

Only "good-night," beloved—not "farewell!"
A little while and all His saints shall dwell
In hallowed union indivisible—
Good-night!

—*The Review of Missions.*

The Native Pastorate at Amoy; or Another Object- Lesson in Self-support.

BY REV. P. W. PITCHER.

I.

THE method employed for conducting mission work at Amoy has now been in operation for over forty years, but, in so far as my knowledge extends, no single article touching exclusively on this interesting theme has ever appeared; and when a request was made, now more than a year ago, by those in charge of the RECORDER for some person in Amoy to prepare such a paper I was hoping some one would comply. Since, however, every one felt too busy to do so, no paper up to this time has appeared in print. While I naturally shrink from attempting to produce any paper of this nature yet I am moved to do so. (1). Because of a paragraph which appeared in Dr. Mateer's review of "Methods of Mission

Work" in the RECORDER for April, page 12, where he speaks of Dr. Nevius' quoting "the native pastorate at Amoy" to support his argument. (2). Because it involves one of the most interesting missionary topics of the day, viz., self-supporting native churches. (3). Because the present seems to call for some presentation of the *real status of self-support in this region*. As this latter feature enters so largely, in fact enters into every fiber of the method or plan we are to review, it will at once invite attention in considering its inception and development, which has followed during the last half century, or nearly so. First, then, Dr. Mateer rightly remarks in reply to Dr. Nevius' argument: "the case is not really a happy one." The native pastorate at Amoy was indeed a "necessity," but not a necessity on account of lack of funds. Quite the reverse is true, because *on account of funds* in hand from native sources it was possible. It was a necessity occasioned by a natural and healthy development and founded upon an entirely different basis from that advocated in "Methods of Mission Work." The two basal stones upon which the native pastorate at Amoy has been constructed, were and continue to be (1) a trained native ministry and (2) financial capability of self-support. These, we may observe in passing, have stood the test of time and have safe-guarded the permanency of the institutions builded thereon and their future development for all time. And secondly, this being a topic of world-wide interest, read about and thought about by the whole Christian world (though we may be told that "not one in a thousand in the church gives the matter any consideration whatever"), it needs to be studied from all sides and no hasty conclusions reached, and certainly none whatever before careful consideration. If, however, it should be a fact that only such a small percentage of the church people take any interest in the most important missionary topic of the day and concerning which missionary literature abounds, it would show an indifference both to the writers and to the subject simply disgraceful and unsurpassed by any other class of interested people. Can this be true of Christian people? I for one cannot believe it. But how do the people think about it? What view do they hold concerning self-support? What is self-support? What does self-support support? These are important. If there are any fogs hanging over the question they should be blown away. Because in no small measure upon this matter of self-support hangs the destiny, the successful issue of a great part, if not the greater part of mission work, at least in so far as this region is concerned. No one-sided view will suffice. A broad view, broad enough to consider the whole question, is what is needed, broad enough to endorse "old-fashioned" methods though they be. Not

merely because they are "old-fashioned," but because of their intrinsic work. In Amoy the principle of entire self-support is ever to the front. Let no one be mistaken on that score, though we may differ in the process to secure it. Probably no company of missionaries believe in self-support more thoroughly than the Amoy missionaries. They are as much concerned about the matter as the most ardent advocates at home or elsewhere. They are just as anxious that these churches should entirely support the evangelistic, educational, medical, and other branches of the work, as the next. More than this could not be asked. Forty years ago they placed their hands to the plow, and have never once looked back, nor have they had cause to regret the measures adopted and followed during all these years.

THE NEED OF FOREIGN SUPPORT.

There is one feature or element in the method adopted here in Amoy which needs a passing notice, and which I consider to be the real strength of the whole system, viz., the co-operation which has ever existed between the native church and the home (foreign) church, a co-operation which comprises the entire evangelistic work and a large portion of the educational, making us all laborers together in this close union. If there is any truth in the old motto: "in union there is strength," it has been found so here. It is this very union that has made the churches stronger to-day than thus otherwise might have been.

It is only necessary here to mention one factor in this co-operation (there are others which will be noted in due time), viz., foreign support. If, for instance, the native churches could only entirely support the native pastorates, together with the partial support along other lines, we have deemed it a wise, business-like, and economical policy to supplement the funds in order to double the force of native assistants, *i. e.*, by providing the support of preachers and teachers. Even then what are the numbers arrayed against sin, darkness, and all the forms of idolatry which abound!

Taking, therefore, some such aspect of the case into consideration, it has sometimes occurred to me that we are frequently in too great haste to place the *whole burden* on the native church. To do so does not seem best. There is such a thing as pushing self-support too far—too far when the home church cuts itself off from participation in *direct work of evangelization*, education, medicine, etc., and not merely in special objects. Cut off this interest in foreign missions and much of the spirit of the gospel is sacrificed and the vital chord that binds the church to Christ is severed. It is just this close connection with world-wide missions that makes the church a living and an aggressive power in the world. Therefore let the

home support continue. And it will be found that the spiritual expansion and growth of any church will ever be marked by its interest and share taken in "the last great commission," "Go ye therefore and make disciples of all the nations." Then there is the other aspect, *i. e.*, the effect upon the growth and development of the native church. I venture to say that the rapidity of the spread and development of Christianity in China will be in exact ratio to the amount of finances received from Christian lands; and, conversely, its retrogression (or retardation) will, in the same manner, be measured by the sparse sums which come. So, however ardently others may urge the placing of the entire burden on the native churches, for my part, the better policy—better for the church catholic—seems to be co-operation.

This also has a bearing on the question of self-support, and will affect that matter more than we are inclined to think. To me there is a close connection between the final success of partial self-support (for that is what it amounts to in Amoy, as will be demonstrated in due time) and the wealth the Christian world chooses to consecrate for the extension and development of the kingdom of God in China. The speedy or tardy consummation of entire self-support will be affected by it. More help, more churches. More *thoroughly organized churches*, more prospect of substantial churches. More substantial churches, more reason to hope for final conquest and the consummation of entire self-support.

TERMINOLOGY.

In considering the question of self-support many factors enter very properly into the argument. Among them we may name area, population of the district or the country at large; character and condition of people; extent of work—evangelistic, educational, medical, and the press, etc., etc. These things should always be weighed when comparing results of different methods. But upon these matters I have no desire to dwell, nor is there need to do so. There is, however, another matter of quite as much importance about which I wish to say a word, *viz.*, what does the term "self-supporting churches" signify? Has not the term come to be a good deal like the "Delphic oracles"? Perhaps no two missions hold the same views upon it. To one it means this, and to another that, and to still another something else. What we want to know is whether by "self-support" is meant *entire* self-support or *partial* self-support. People start off with writing about entire self-support when you discover by reading between the lines, as well as by certain admissions made here and there, that it is not *entire* self-support after all. It may come very near it, but things need always to be called

by their proper names. Entire self-support, it seems needless to remark, must mean that a church organization *pays everything* (missionaries' salaries always excepted)—*every item of expense* connected with it, no matter whether the organization is composed of one congregation or several, no matter whether there is one helper, or whether there are ten, the only difference being in degree. At any rate, this is the standard this article proposes to raise. An honest presentation of the question requires an honest definition of what we mean by the term. It will not do to say because it is almost self-supporting, we might as well call it entirely self-supporting. "Every tub must stand on its own bottom."

Let me say then that (with one or two exceptions) we have no such thing as entirely self-supporting churches in Amoy, but we have what are called "*entirely self-supporting pastorates*."

These are but the beginnings however. The ideal is ever before us, and upon these foundations, laid broad and deep, with mutual co-operation from home, we expect to build and realize the ideal—*entirely self-supporting churches*.

THE AMOY PLAN.

Merely for the sake of convenience we will use this designation, but I have never heard anyone ever lay claim to such a title. It is therefore the Amoy plan only because it is one long ago adopted and followed for nearly half a century. The purpose of this paper is not to advocate any plan or method of mission work, nor does it propose to go out of its way to do so; at the same time it is worth while, when considering such matters, to keep in mind plans that support something. A plan that supports nothing, a plan which to-day is and to-morrow is not, is not satisfactory, whether it be called "old-fashioned" or "short cut." Names are nothing, results are everything. "Old-fashioned" or "short cut" will do when either will produce in time, not only entire self-supporting churches but substantial and entire self-propagating churches. Foundations must be laid; and the deeper, broader, and more solid they are laid the better. Upon them we are to build a church which is to flourish and develop and become what we all seek for. May we be wise enough to select the precious stones, keeping out all the hay and stubble as we lay the foundations and build thereon.

And so in submitting our plan I need only say, and then leave it, that here is a plan that has supported something tangible for forty years and produced a work that promises fair to withstand all tests. Others have pronounced it "unique."

This plan contemplates *self-supporting churches from start to finish*, but, *first*, partially self-supporting churches with liberal aid

and co-operation from home, and, *second*, entirely self-supporting churches independent of foreign aid and direction.

We are still on the *firstly* and are expanding this heading very largely. With a proper amount of backing from home and with patience from all we will in due time pass on to *secondly*.

What this "firstly" means here in Amoy is simply this, and as already indicated, that we have reached and passed a period of progress when "entirely self-supporting pastorates," with a great amount of partial self-support along other lines, are possible. This is the extent of our progress thus far, and if all the facts, area, character of the people, and above all the broad base upon which we are building and the extent of the work in actual operation—evangelistic, educational, medical, etc., are weighed, we believe that all will acknowledge the success which has marked the passing years. And to the founders of these missions we ascribe all the praise.

Before passing on to a more minute consideration of our paper let me pause to present a side object-lesson (which, however, is only a part of the whole) that will illustrate the spirit of liberality prevailing amongst the people of this district. We have a native constituency whose benevolence, in so far as I know, has never been surpassed anywhere. It is not spasmodic, but year after year this beautiful Christian characteristic shines on fairer and brighter. To illustrate, I shall choose the figures from the reports of the American Reformed Church Mission, because I am more familiar with them and have them at hand. No one need for one moment, however, think that this spirit of liberality is confined to or peculiar to the constituency of this mission. Reports from the other two missions would tell the same story of liberality. It is not a characteristic of any one region, nor of any one mission, but all seem to inherit it. And if ever the purse is the thermometer by which we read the spiritual condition of a church, even near-sighted people will find no difficulty here.

				Mexican,		Mexican,
In 1890	899	(net)	communicants gave	\$2,900.00;	per capita about	\$3.20
1891	968	"	"	3,382.08;	"	3.50
1892	1,008	"	"	3,894.80;	"	3.80
1893	1,017	"	"	3,923.90;	"	3.85
1894	1,023	"	"	4,628.29;	"	4.50
1895	1,125	"	"	4,351.54;	"	3.85
1896	1,188	"	"	4,586.39;	"	3.90
1897	1,226	"	"	4,827.77;	"	3.95
1898	1,301	"	"	6,164.74;	"	4.70
1899	1,326	"	"	6,458.50;	"	4.80
Total ten years=				\$45,118.01;	"	\$4.00

It may be observed that in the years 1895-97 there was a slight retrogression, but in 1898 the lost ground was more than


recovered. It is not certain what caused this decline. If I were to state a cause, I would say it was probably due to the effects of the plague, more or less prevalent in these regions during that period. I just wish to mention, in passing, that the churches (nine at that time) connected with this mission, for the ten years preceding these indicated above, gave a total of \$23,702 Mex., at a yearly average of \$2.80 Mex. Another thermometer with clear readings.

(To be concluded.)

AMOY, July 26th, 1900.

*Possible Changes and Developments in the Native
Churches arising out of the Present Crisis.*

BY MR. D. E. HOSTE.

 MIDST all the uncertainty confronting us just now one fact stands out clearly; it is that the future is pregnant with change. In some parts of China a condition of affairs has supervened in consequence of the present uprising, which suggests the thought that along with other changes, political and commercial, affecting the country as a whole, we may see a development in the life of our native churches of an important character, and calling for more or less readjustment of the methods hitherto in vogue amongst us. In two Provinces the whole organization of missionary work has been swept away. The same is true of several other districts throughout the country; whilst, with but few exceptions the whole of our work outside the immediate neighborhood of two or three of the treaty ports, has been left by the missionaries. The dangers to our converts arising from this state of affairs are sufficiently grave and obvious; and we have all, no doubt, reviewed the possibilities of the situation with misgiving and concern. Clearly the fabric of our ordinary missionary organization in the field is such that the abrupt removal and prolonged absence of the missionary, must necessarily lead to great changes in its form and character. This point need scarcely be elaborated here. Under the system hitherto generally in force the work has centred round the missionary; executive authority and financial control have been in his hands. For the most part, the native brethren engaged in it have been dependent upon funds administered by him for support, and have held their position at his discretion. Now the tendency of such a relationship is not, to say the least, in the

direction of developing in them independence of thought and initiative in action rather the reverse. Nor can it be regarded as the one most heathly for the missionary. Few natures can wholly withstand the debilitating effects of habitual immunity from serious opposition; to most of us the bracing effects of contact with independent minds, who can withstand our action and combat our views, is wholesome and necessary. It is hoped that these observations will not be regarded in the light of an attack on the system in question. Nothing is further from their aim or intention. Every system has its dangers and drawbacks; and at the initial stages of our work in China one does not see how, as things are, any other would have been feasible. Indeed, so long as there is need for the missionary at all, his relation to the native churches should be one of real authority and effective guidance. But, what we desire is that this authority should be spiritual, and our influence simply the outcome of our character and capacity as spiritual guides and exemplars. How largely these have been elements in the past relationship between the missionary and his native subordinates any one acquainted with the facts can thankfully testify. There probably have been, and are, cases even where the missionary has possessed such exceptional qualities that the above mentioned unhealthy tendencies, in the present system, have practically been inoperative; but, in discussing a system and its characteristics we must regard it, not in its extreme form, either good or bad, but as seen in its average growth and working. And it is, in the view of the writer, undeniable that the system hitherto in general use does tend to produce a relationship between the missionary and his native brethren, which is unhealthy for both, and which practically postpones indefinitely the independence and self-government in the native churches, which all agree in regarding as the goal to aim at. The question is, can it be altered? And, if so, how? It is easy to throw out crude and revolutionary schemes for the immediate demolition of a system which offends us; but those with whom the management of affairs rests have to recognize and guard against the practical difficulties and dangers which any change in an existing order may give rise to. The rightful interests of those who would be seriously affected by a new departure must be considered and provided for; the fact that characters which have been formed under the influence of the old system cannot without time and preparation—and even then only imperfectly—accommodate themselves to the new, has to be borne in mind. In other words, the principle has to be observed that the more closely the outward change in a society can coincide with the growth of the opinions, intelligence, and capacity of its members,

the more will it be free from injustice and disorder in the process of its carrying out, and fruitful in its beneficial results to all. The question presents itself whether the present unprecedented condition of our native churches, consequent upon the troubles of the summer may not, in the providence of God, prove to be, to a certain extent, a transition period in the development of their character and independence, leading to some of the very results which are so much to be desired, but the realization of which has, on practical grounds, been hedged round with risk and difficulty. At any rate it seems clear, as said before, that if our absence from our district is prolonged, great changes are bound to take place in the shape of the work. In most cases, though in varying degrees, the continued absence of the one in whom the centre of gravity of power, influence, and initiative have rested, will lead to a period of greater or less rearrangement in the mutual relationships of the native leaders. The points of character which fit a man to be a good paid helper to the missionary, and under him to take a leading part in the management of the work, are different from those essential to independent leadership, with its burdens of responsibility and calls for initiative. For the former position the qualities of tact, receptivity of mind, and skill in details of business, without aspirations to command, are especially needed, and, moreover, are developed in it. Hence it will not be surprising to find that many of these men will, in the new conditions, drop into the background; whilst others, whose very force and independence of character unfitted them for office under the old *régime*, will come to the front; and proving themselves equal to the facing of danger and bearing of responsibility, grow into leadership. How important, if in any district this should prove to be the case, the returning missionary should understand what has occurred; and, whilst not being deluded by factious and unruly men, who, in a time of change often shew themselves, and usurp authority in the name of liberty, be prepared to recognize and gladly welcome the co-operation of those who, during his absence have, in any measure, won the confidence of the Christians and come to be looked up to by them as guides, and who are no longer dependent upon foreign sources for pecuniary support. He must practically recognize, also, that his own relation with these men is an essentially different one from that which he held before with his paid helpers. He must be prepared to find that his plans and opinions are not always received with that docile acquiescence to which he was formerly accustomed. Initiative, direct responsibility for action may, to a considerable extent, rest with the natives rather than, as of old, with himself. Nor will these brethren be free from the faults peculiar to their temperament and position; and the mis-

sionary may need at times to exercise much humility and patience in dealing with their self-will and self-complacency. In fact it would seem that the situation may have considerable difficulties of this character, calling for much tact, power of sympathy, and quiet firmness in the foreigner. But, as an heir to the blessings of religious liberty and the rights of conscience he will feel that the disorders, which all history shews arise from a condition of freedom and independence, are as nothing compared to the fundamental injuries to character, mental, moral and spiritual, caused by the bondage of an artificial relationship which, however much the individuals concerned may honestly wish it otherwise, produces uniformity of will and thought at the expense of manhood. In concluding these remarks the writer would say that they are presented with, it is hoped, the diffidence and desire to learn becoming to comparative inexperience, simply as suggestions possibly containing food for thought upon a subject, the magnitude, difficulty, and interest of which is appreciated by all who have been privileged to have a share in the high and holy work of caring for the church of Christ in China.

The Siege of Peking.

BY REV. D. Z. SHEFFIELD, D.D.

THE following brief account of the siege of Peking and the final rescue of all foreigners will only allow space to note general conditions and the more important events:—

There is now complete evidence that the Boxer movement was inspired by the Chinese government; the Empress-Dowager under the lead of high Manchu officials having committed herself to the policy of attempting to drive from the country all foreigners and to recover the national prestige which had been lost by the encroachment of Western nations. Superstition and imposture were blended together in the claims of the leaders of the Boxers that they were possessed by the spirits of departed ancestors, who would help them fight and protect them from injury; and the high officials who gave direction to the movement placed equal confidence in these claims. It is quite certain that if the forts of Taku had not been captured by the allies when they were, the attempt of Admiral Seymour to relieve Peking would have been opposed by Imperial troops. There was a widespread conspiracy directed from Peking to drive out foreigners and destroy their native adherents, and the time to strike—somewhat hastened by the frenzy of the Boxers—was already imminent. Looting and massacre had begun outside of Peking; mission-

aries and large numbers of native Christians had crowded into central places in Peking for protection, especially into the Methodist premises and into the Roman Catholic cathedral in the north-west section of the city.

Imperial soldiers and Boxers now appeared in great numbers in the streets of the city, and the work of destruction began. The evil purpose of these emissaries of the wicked government ran deeper than had been imagined. Native Christians having homes in the city were advised to remain in them or to take refuge outside of the city. The result was that large numbers of them were destroyed in their homes, or while wandering about in helplessness and despair. The stories of broken families are numerous and pitiful. The Boxers seemed to be possessed with a frenzied spirit of murder, and prayers for mercy were sounds without meaning in their ears. A general attack upon Christian chapels and all foreign residences was made, and the darkness of night was lighted in many directions with burning buildings. The gravity of the situation increased from day to day; the German minister was murdered on his way to the Tsung-li yamên. The other ministers now realized that to withdraw from Peking, under promised Chinese protection, would mean destruction to all foreigners and to the Christian Chinese. It was decided to bring the missionaries into the British legation and the native Christians into large premises across the moat to the east of the legation, vacated by a high Chinese official, and here make the best possible defence until relief came.

Many attacks were made by companies of Boxers, which were easily resisted with severe punishment, but it became evident that the power of the regular soldiers must also be opposed, and the work of careful fortification was begun. Mr. Gamewell, of the Methodist Mission, had already shown his fitness to superintend this work by his thorough defence of the church occupied by missionaries and native Christians before withdrawing to the legation. Native Christians were divided into relays of workers under foreign superintendents, and with this body of men thus organized and directed the work of digging trenches, erecting barricades, strengthening walls, building bomb-proofs, went steadily on night and day for seven weeks.

The Japanese marines assigned to the defence of the native Christians, were in a specially exposed position, and defended it with great bravery and at heavy loss. The Chinese soldiers improved every advantage of position to place sharp-shooters to do their deadly work, and cannon were trained from various points upon the walls, which threatened extermination to the besieged. Fortunately they were badly served, and, while considerable damage was done, this means of attack failed to accomplish its object. The

cannonading was not continuous, but was renewed after a little respite, day and night, and became nerve-wearing to the beleaguered company, who always feared that it would be followed by an attempt to storm the fortifications. To the end this fear was not realized, and it was evident that in spite of the persistence of the attack the fear of the foreigner was upon the Chinese soldiers.

The American marines occupied a section of the south wall of the city behind the American legation. The position was a difficult but important one. A successful attack was made the 3rd of July upon a section of the wall directly contiguous to the west, and with cross-walls for defences the enlarged foothold was held to the end and was of the utmost importance in defending the legation from attack in that general direction.

Early in the siege a persistent attempt was made to burn down the legation and so to exterminate the foreigners. The Imperial Hanlin Library was contiguous to the legation to the north, and was filled with costly books and blocks upon which they had been printed. The Boxers improved the occasion of a heavy wind-storm to light these buildings. The foreigners fought the fire as best they could with water thrown from buckets—the ladies assisting in the work—the winds veering once and again to favorable quarters, and so the fiendish purpose of the Boxers was defeated. A like dangerous attempt to fire the legation from the south and west was defeated, with the result that the adjoining buildings being destroyed there was much greater security than before. The enemy had strengthened the position of the besieged to resist further attack.

At the beginning of the siege the foreign lines covered territory within which there was a very considerable quantity of provisions, an abundance of poor rice. There was a large number of riding ponies belonging to gentlemen in the legations and customs, and also a liberal quantity of hay. There were delicacies also for the use of invalids and children; and so while the diet was poor and with little variety it sustained life, and all accepted it with the utmost patience. The ladies worked in the hospital in care of the wounded, and made sand bags, to be used in the defences, from such material as came to hand, not begrudging costly silks and damasks in this life-saving service. It was hard from the standpoint of the besieged to understand why there was such long, long delay in the arrival of relief, but hope never flagged, neither did the high spirit fail in the resolve to do to the utmost and to the end. A small boy, disguised as a beggar, with his message hidden in the mush of his beggar-pouch, was one of the messengers let down from the wall and the one as it happened who gave definite tidings in Tientsin of

the survival of the foreigners. This knowledge helped to the decision to move forward to the relief without further delay.

After the battle of Pe-tsang the Chinese troops seemed to be half hearted in opposing the advance of the allies. Tung-cho was easily captured and nearly destroyed. The strongest defence of the walls of Peking by the Chinese soldiers was on the east against the Japanese, who fought with their usual reckless bravery, thus drawing the Chinese away from the southern city, which was entered by the British and Americans with but little opposition. The Sikhs were the first to reach the legation, entering under the city wall through the terminus of the moat defended by the foreigners. The rejoicing at deliverance was expressed in words and acts, but the thoughts of many ran too deep for expression. It was indeed a deliverance at the hands of brave men, but it was also through the manifestation of a directing Providence. Many things contributed to the preservation of this beleaguered and seemingly fated body of men, women, and children—the bravery of the marines of the different nationalities, over half of their number having been killed or wounded in the defence; the labor of the missionaries and native Christians, men and women; the provision of a liberal supply of food; the bad marksmanship of the Chinese soldiers; and their fear of foreigners in spite of their overwhelming numbers.

The world's rejoicing at this signal deliverance is mingled with sorrow at the memory of the long list of native Christians in Peking and of foreigners and natives in other places who were not delivered, and for whose loss only the Divine Father can soothe the sorrow of many hearts. These things have not come of blind fate, neither of accident, but are under the direction of a permissive Providence, and in the end there shall be light.

In Memoriam.

REV. MARTIN SCHAUB.

BY REV. C. R. HAGER, M.D.

Our gifted brother, whose death we sadly mourn to-day, was born in Basel, Switzerland, on the 8th of July, 1850. Quite early in life, and while engaged in business, his attention was directed to the cause of foreign missions, and when he arrived at the age of nineteen he presented himself at the seminary of the Basel Missionary Society in order to fit himself for his future work. For six years he studied assiduously, gaining the love and admiration of his teachers, who saw in him a man full of promise and bright hopes; his scholarship being of the very highest order. With this thought in view he was designated for the mission in China, in

order that in time he might become a teacher to prepare men for preaching and teaching in the Basel Theological Seminary, stationed at Li-long, not far from Hongkong. Here he commenced his labour in the second year of his missionary career and continued in that same work for twenty-four years, having only two furloughs home in all that time. It goes without fear of gainsaying that the school under Mr. Schaub's management and teaching became one of the best training schools in South China, from which every year men were sent forth fully equipped with the gospel message. No drones were allowed in the school, and certainly no man of meager attainments was ever allowed to become a full-fledged preacher. Mr. Schaub believed in thoroughness for himself and his students, and I still remember how earnestly he taught them the principles of Christian theology. Finding the seminary without any text books he set to work and translated and composed a number—on dogmatics, ethics, church history, etc.—which show his great knowledge of the Chinese language. On the one hand, he was constantly teaching his students how to preach; on the other, he was continually writing some useful Christian books in the Chinese language. Ten years ago he was chosen one of the five members to translate anew the New Testament into the high classical style. On this work his last labors were employed, and three years ago Rev. Dr. Chalmers and he issued a new translation of the New Testament, which may not in future become the version of New Testament, yet every one who has examined it, has found remarkable improvement on the old delegates' version, and the committee on the Easy Classical had a copy of this translation constantly before them. With Dr. Chalmers, he was an earnest student of Chinese thought, and it has been said of both that if they found a new Chinese character in the evening that they could not sleep until they had found out its meaning. In this respect Mr. Schaub had the same zeal as his more learned and senior brother Dr. Chalmers. Both these men gave up the last years of their lives to the perfection of the Chinese Bible, and both of them were buried in the Hongkong cemetery only a few months apart. It was a great shock to us all when we heard of his decease, just a little past fifty, when most men begin to live and achieve their highest success; but not so with our brother, who was called early and in the midst of his years, but his work was done and that well done; and although nearly all the missionaries of South China had sought refuge in Hongkong and Macao yet he continued at his post up to August 28th, when essaying to give his last lecture he was compelled to desist on account of weakness. For some time he had suffered with his kidneys, and it was this disease that finally on the 7th of September robbed him of his life. One who knew him well said of him that during the later years of his life he became more gentle in his manner. Surely he not only taught his pupils the principles of theology but he also lived them, and though dead to-day yet his life still speaks in the great number of students that he has taught. To him, the welcome applaudit of his Lord, to us the grief and sorrow of parting; to him, an everlasting crown, to us, the silent waiting for the footsteps of the Master as we still toil on in this our warfare here below. To him, perfect rest and peace, to us, the still arduous task of completing our work. Mr. Schaub leaves a widow, who has been his constant companion for the last twenty-three years, and although no children graced their home yet their wedded union was full of happiness and bliss, and our hearts go out in sympathy and grief to her who has been so suddenly and sadly bereaved. But through the eyes of faith we see our departed brother,

only gone before a little while; we shall soon follow him and greet him again on the eternal shores of the hereafter. God grant that our work may be as well done as that of our brother's who spared not himself in order that he might exalt Christ.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

A Present Duty.

WHATEVER policy the powers may decide to pursue in the settlement of the present trouble there can scarcely be any doubt as to the effect of the crisis upon educational work in China. The reactionary party is already discredited and the future government must lend its support to educational reforms. If, as we hope and as recent edicts indicate, the Emperor Kwang Hsü is to be restored to power, he will undoubtedly resume, though perhaps in a more cautious manner, some of the important items of the programme outlined in the remarkable edicts of 1898.

In any case the demand for the new learning will be greater than ever before.

A year ago, in writing of the retrograde movements of the government, the triumph of conservatism, and the hostility shown toward modern methods of education, we expressed the belief that the reaction would prove to be but temporary and that it would be followed by a wave of progress that would sweep forward far beyond any attainment in the past. We did not then anticipate that the conservative party would first work such folly and wickedness as it has been guilty of the past summer. But "*Quem Jupiter vult perdere, dementat prius*"; and much as we may reprobate these awful crimes we cannot but feel that they have hastened the dawning of the day for which we have hoped, the day of enlightenment and progress. Folly has borne its appropriate fruit and the martyrs of 1898 are abundantly avenged.

But the fact that Western education is likely to be in greater demand than ever before should rouse the members of the Educational Association to an immediate consideration of the problems which are sure to be presented and to the devising of plans for united action in aid of any movement for the spread of knowledge.

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In a recent number of the *Nation* a timely article on "The Organization of Education" calls attention to the need of an organization of the multitudinous agencies charged with the education of American pupils. The situation is quite different in China. The field is so vast that there is no immediate danger of such a needless duplication of schools and colleges as is complained of in the United States, but there is none the less as great a need of organization. That this need is felt in some measure is proved by the existence of our Association; yet how little we accomplish, after all, compared with the need and with our resources! It is but natural that each teacher should give most of his thought to his own particular school or department of a school, but most seem content to confine themselves to this narrow field with the result that the really more important problems concerned with the general progress of education in China are almost wholly neglected. We meet once in three years and listen to some thoughtful and valuable discussions of these questions, but when it comes to the practical work of carrying out such plans as are agreed upon the result is far from satisfactory. Even on such matters as the transliteration of proper names or the preparation of a uniform system of scientific nomenclature the work is spread over a long term of years, and we seem content with the most leisurely progress. In other matters we are equally slow. There has been much excuse for this state of affairs in the past in the fact that our schools have been few and most of them of recent establishment as well as in the feeling that the general aversion to Western learning has made immediate action unnecessary. But these excuses no longer suffice. We have a large body of able and experienced teachers. They have given years of thought to many of the problems which demand consideration, and the great changes which are impending urge all such educators to lose no time in consulting together to secure the most economical and efficient employment of the forces at command. If we are worthy of our name we ought to be prepared to direct the future course of education in China. It is too much to hope that there can be absolute uniformity in methods, but there ought to be substantial agreement in the general outlines of an educational system which shall adapt the learning of the West to the peculiar conditions prevailing in China and to the peculiarities of the Chinese mind and the genius of the Chinese language. Proper text-books for the teaching of some branches are utterly wanting. In other branches the text-books need revision to bring them up to date, while a uniform terminology in the sciences is still wanting. These and other equally important matters deserve attention at once. Now that so many teachers are at leisure and must remain for some

time to come away from their accustomed fields of work, is it not possible for them to devote their energies to these questions? It ought to be easy to decide what text-books are most needed and to find suitable persons to prepare them. Particular attention should be given to the preparation of a complete and uniform set of graded text-books such as may prove suitable to a comprehensive scheme of national education.

We commend these suggestions to the attention of the Executive Committee of the Educational Association and urge upon it the duty of taking some such action at once as will bring the leading educators of China into conference upon these topics with a view not so much to exposition of theories as to immediate and practical action.

Notes and Items.

Prof. E. R. Lyman, of the Chinese Polytechnic Institute, announces in the Shanghai native papers a course of popular lectures on science to be given at the Institute this year. Every Monday evening there will be a lecture in English on some subject connected with geology, and every Wednesday evening on some astronomical topic, also in English; these to be given by Prof. Lyman. Every Friday evening there will be a lecture in Chinese; subjects and speakers to be announced from time to time. Admission will be by tickets only, which may be obtained at the Institute.

Such a course is timely, and will no doubt be highly appreciated by the Chinese.

It is reported that H. E. Chang Chih-tung is seriously meditating the closing of the military academy at Wuchang, owing to the recent alleged plot of certain "reformers" to burn the three cities of Hankow, Hanyang, and Wuchang, and murder the officials. Some of the students sent by him to Japan were said to have been interested in the conspiracy. A Chinese daily paper at Shanghai complains that Western education tends to make the students seditious.

Students, it is true, have often been involved in the revolutionary uprisings in Europe, particularly in France and Russia, but probably not so much because they were students as because they were young men. Every one who has lived at a provincial capital in China, knows that the thousands of students who gather there to take the examinations are often guilty of riotous demonstrations and

that they not infrequently coerce the officials into compliance with their whims. Nevertheless Western learning does broaden the views of Chinese young men and shatter their regard for the conservative and superstitious views of their elders and in so far perhaps makes them zealous for reform. Yet the record of the numerous mission schools throughout the empire gives a conclusive denial to all charges that Western learning fosters disloyalty and sedition. There are probably no more orderly, law-abiding, and patriotic subjects in China than these same students.

Correspondence.

QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kindly allow me some space to call the attention of the revisors to the following passage of the

佩文韻府; it reads: 樹高直如矢, 皮而古
五六十丈圍三四尋, 實如棗, 中名
頂上纔生枝葉, 若櫻欄狀, 皮而古
如龍鱗, 葉如鳳尾, 實如棗, 中名
魯麻蓋鳳尾蕉也。

I should like to ask, can the tree here spoken of as the 鳳尾蕉 possibly be any other tree than the palm of Scripture, the date palm? And having such a good Chinese name for a thing, can we possibly be justified in using any other term, especially when translating the Scriptures?

Yours sincerely,

W. EBERT.

SWATOW.

Our Book Table.

借債論. *Concerning Borrowing*. Presbyterian Mission Press, Shanghai. Price 4 cents per copy, \$3.50 per 100.

This is a very instructive and useful book on the easily besetting sin of borrowing and contracting debts with no certain prospect of being able to discharge them. The author, Mrs. John L. Nevius, is a well known writer, who has placed the whole church under lasting obligations by books written both in English and Chinese.

The present work is the result of sympathetic studies carried on for a period of more than forty years. It is written with an honest effort of showing the evil and misery of

life-long indebtedness and suggesting how debt may be avoided. The Scripture texts bearing on this subject are briefly but clearly expounded. The necessity for borrowing, viz., poverty, which is supposed to cover a multitude of sins, is discussed, and mention made of some of the most fruitful causes of poverty, such as money and time spent in ancestral and temple worship, the smoking of opium and tobacco, wine drinking, gambling, riotous living, idleness, pawning of goods, theatre going, law-suits, mutual loan associations, sureties for debts, entering into partnership with untrustworthy men, etc. Each

item mentioned is so clearly discussed that the reader, whatever may be his practice, is constrained to admit that the facts are undoubtedly truly. Whatever may be the effect upon non-Christian readers the Christian is left without excuse and led to see that all that is necessary for him is untiring and persistent industry and economy in order to obey the injunction, "Owe no man anything but to love one another," the only debt which must remain ever due.

If as Matthew Arnold says: "True conduct is the three-fourths of life," instruction in honesty must issue in right action.

A veteran missionary, who was often and earnestly appealed to for help, asked one of his members why he did not borrow from Mr. ———, a man who had money to lend? The artless reply was, if I borrow from him I shall have to return the money. Doubtless most missionaries have often been perplexed to know what duty required on this particular subject. All such will welcome this book. It fills a place greatly needed in the education not only of Chinese youth but of many advanced in life.

This instructive and carefully prepared book should be a textbook in every Chinese school.

Hereafter I shall require not only the pupils in all the schools under my care, but also teachers, preachers, and private members to study and pass an examination on this book. It should command a ready sale and wide circulation. It is beautifully printed, and is for sale at the Presbyterian Mission Press, Shanghai.

HUNTER CORBETT.

CHEFOO, August 23rd, 1900.

Proceedings of the Church Missionary Society, 101st year.

This report contains a most full account of the work of the Church

Missionary Society in its one hundred and first year.

In addition to a mass of detail there are a few facts which may be of interest which record the work accomplished and the present status of that Society as compared with other missionary organizations.

The present force of European missionaries—evangelical, clerical, and lay—is eleven hundred and fifty-three. In addition to this there are eighty-five medical missionaries, including the wives. The native adherents already baptized number two hundred and thirty-three thousand and thirteen.

The work of this Society was begun in Africa, but at present India has the largest number of stations—two hundred and four in all. Africa comes second in the list with ninety-three. North West Canada is third with fifty-eight stations, and China is fourth. In all there are five hundred and forty-one stations. The schools and seminaries number two-thousand one hundred and thirty-nine. The annual receipts have been four hundred and four thousand nine hundred and five pounds. This is the report of the largest missionary organization in the Christian world.

Shanghai Vernacular Chinese-English Dictionary, by D. H. Davis and J. A. Silsby. Presbyterian Mission Press, Shanghai. Price \$3.00.

This is a very convenient little work of 208 pages, and will be a great help to the students of the Shanghai colloquial dialect. It is arranged according to the order of the Chinese radicals, with the page of Williams and number of Giles where the character may be found, followed by a short definition. The system of Romanization is that adopted by the Shanghai Vernacular Society.

AN IMPORTANT BOOK.

An Outline of Christian Theology, by William Newton Clarke, D.D. Charles Scribner's Sons, New York.

This book, published last year, has already reached its fourth edition, and this notice is in the hope that by another year a full edition may be found in the libraries of China missionaries.

In answer to the question as to how much time he needed to compose a sermon, H. W. Beecher replied that he used forty years. Such a book as this, written nominally by one man, is really the outcome of nineteen centuries of Christian thought and experience. But while it brings out of the past its best, it yields the better of the living present; for the writer teaches not as the scribes, but with the authority of one whose mind is in contact with spiritual reality. The thought is direct, giving us a system of theology in 482 pages. It is refreshingly fearless; the danger of being cast out of the synagogue being almost entirely ignored. It is nobly suggestive, as any fairly clear view into the nature of God is bound to be.

Scripture references are weighed and measured rather than counted, and the largest are used for foundation stones.

Turning to the work of Christ, the *crux* of every theological system, I will endeavour to give an outline.

The New Testament contains no uniform exposition of Christ's work. Its teachings have temporary and permanent elements. We need to grasp firmly the thought that the relation which God is ever seeking to establish between Himself and men is not that of king and subject but that of father and son. Man is the one that needs to be made willing, never God. God always takes the initiative. In seeking this end there are no fetters either in God's nature, or in nature, law, or grace, which three terms stand

for God's several methods of self-expression, and which therefore, are never at variance, but eternal expressions of the changeless mind and purpose of God, which is hatred of evil, love of goodness, and a purpose to do everything possible to bring men to the same mind. The law of retribution is universal and unerring. The mission of Christ comes from no new motive in God, but in it is made an exhibition in which men see, far more clearly than they could in nature or law, his eternal heart of love.

Hence no law of God can be upon Him any restraint upon His wish to save men. "Divine law is directed against sin and is satisfied when sin is made to cease." God is under no moral necessity to punish sin after it has ceased. He cannot both punish and forgive. Neither can the real punishment of sin be visited on another; that which can be transferred is only a substitute for punishment.

But the work of Christ must have been all as genuine as He Himself; there were no fictions or unrealities about it, no transaction that was not expression of eternal reality. Christ was not regarded by God as anything that He was not, neither are men looked on as other than they are. His being "made sin for us" came about by His identification with humanity, an identification so complete that upon the cross He loses the sense of His oneness with the Father. His life and cross expressed to men God's view of sin. They also expressed to God what man ought to feel in view of his sin. God ever bears in His heart, not the ordained punishment of man's sin, but the pain of vicarious sympathy, the same pain that every Godly minded man knows who comes into sympathetic and saving relation to the sin of others. All sin-bearing is typical of His. It does not satisfy His law, but His love makes it a burden

necessary for His heart, and the opening of His heart and showing to men His sin-bearing love, becomes a part of His work in saving men. In making this exhibition of His nature, God completes the work which men had been attempting to do in their acts of propitiation and which set forth men's conceptions of God's righteousness and inclination to mercy. And, as has been intimated, Christ within humanity expresses the attitude which men have been more or less conscious that they ought to take, namely, self-offering to God, confession of the evil of sin, consent to His holy will, and self-sacrificing fellowship with his redeeming purpose. In that Christ expressed toward God this attitude of humanity, He stood as high priest and intercessor. His work in bringing men to God is continuous; hence any of these titles may still be used, though the mind should think of that which such terms denote as interpreted by the above considerations.

Straightforward and suggestive thought characterises the treatment of other subjects. The God of theology and of creation is one God, and what He has taught men in science He does not contradict elsewhere.

"It is a very very happy fact that theology can now accept the world as science finds it."

Theology, questioning science as to the world and the human race, gets an evolutionary answer. As to the soul of man, the theory of special creation cannot be ruled out as impossible, but may yet come to appear improbable. "The larger the sweep of one great progressive method, the more probable does it become that the method is universal" . . . "not because there is no need of God for the producing of the human soul, but because there is so much of God in the perpetual travail of creation that even this marvelous addition to existence is

sufficiently accounted for already by His presence in the process."

It is hard to imagine anything better on the vexed subject of divine sovereignty and human freedom than one finds in this outline. God has given to man absolute freedom which He cannot force, but above the field of human freedom He does exercise a sovereignty, so that the "power, not ourselves, that makes for righteousness," is no dream but a glorious reality. We get a suggestion of what this is like from our own life. Among men mind acts on mind, and that without the suppression of any worthy quality in the mind acted upon. How far God's mind thus influences ours we cannot say. "Perhaps faith will ultimately see that God's guiding of men from above, their freedom is perfect and universal, and that His limiting of Himself by creating free wills, though real, has not deprived Him of anything of the control to which His perfect goodness is entitled." This illumination of the hidden things of God by things seen among men and in our own minds is a happy feature of the book. In the discussion of the triune existence of God as illustrated by a three-foldness of the human soul, the result seems to fall short. Perhaps the conclusion of many here would be that the testimony of consciousness is far more to oneness of being than to anything like a three-fold existence.

As to the intermediate state there is none. Judgment is immediate. Sanctification is progressive. The larger hope is possible. But this opens to no one an easy path for sin. First or last the sinner must do what he is called on to do to-day.

These are the closing words:—

"The most serious dangers in connection with thought upon future destiny do not spring from belief in the largeness of the divine grace. They spring from the idea

that salvation is something else than transformation into the likeness of the good God. Men think that to be saved is to be snatched out of the suffering that is due to their sins and be brought to everlasting safety; and in such a thought there is deep moral danger. The lessons that need to be enforced are such as these: That no man can possibly have deliverance from punishment or ought to think of it or would be blessed by it while he is devoted to sin; that to be saved is to be transformed from sinfulness into the likeness of God in Christ; that this change is possible now and is urged by the love that endured the cross; that delay must render this change more difficult; that therefore it is folly to enter a new stage

of existence expecting to make it there instead of here, even if there it is possible; that duty knows no future; that wisdom finds too much to regret in what is past already and knows no good day of repentance but to-day; that all the motives are thus present now, and now is the day of salvation, too precious to be spent in vain. It needs also to be urged upon the heart of the Christian people that the way to turn men from sin to righteousness is to bear them upon the heart as Christ did, and as God does, by an intense, unconquerable, self-sacrificing love; and that the salvation of the world waits for a redeeming church that lives not for its own comfort or even for its own salvation, but for the satisfying of the heart of Christ."

Editorial Comment.

At a recent meeting of the Committee of Correspondence, which has in charge the arrangements for the next General Missionary Conference, it was decided, in view of the present unsettled state of the country, to postpone the Conference indefinitely, or until the state of affairs became such as to seem to justify the Conference being held. Almost immediately following this decision a meeting of the missionaries now residing in Shanghai was held, at which it was decided to hold a Convention for the deepening of the Spiritual Life, and a large and representative committee was appointed to make arrangements for said Convention. As the meetings will be held soon, it will not be possible for those in the southern part of China (the only ones now, except those at Shanghai, who

are not driven from their work) to be present. But the hundreds who are detained in Shanghai ought to make such meetings full of blessing and a source of spiritual power. It is also proposed to have weekly Conference meetings, at which papers will be read or addresses delivered, bearing upon missionary work and more in the line of the usual missionary Conference.

* * *

We extend our heartiest sympathies to the many missionaries who are now detained at Shanghai or in places in Japan, who have been watching eagerly the outlook of the times and who have been ever hoping that matters would clear up and that they might be able to return to their work. Alas, the end seems further off than ever. The Powers

are demanding the punishment, and justly so, of the guilty parties in the recent attempt upon the lives of the Ministers of the various nationalities and for the massacre of so many missionaries. But who is to deliver up the guilty ones? And if no one will deliver them up, then the powers must take it upon themselves to ferret them out and deal with them as they deserve. This looks like a tremendous task, and such no doubt it will be found. But we see no other course possible, unless the nations are willing to let China again lapse into her old condition and the Empress-Dowager again take up the rule at Peking. But this cannot be thought of for a moment.

• • •
 SHORTLY after the relief of Peking the missionaries gathered in Shanghai sent a message of congratulation, etc., to the missionaries in Peking. It was directed to Dr. Goodrich, in care of the United States Minister, Major Conger. Dr. Goodrich seems to have been absent, and the following reply was received from Minister Conger himself:—

LEGATION OF THE UNITED STATES, }
 PEKING, August 28th, 1900. }

MY DEAR MR. WOODS:

All of us here have been deeply touched by your loving congratulations, and we jointly return our heartiest thanks to all who joined you in the telegram. We have had a most anxious time, but our implicit faith that God was on our side kept us hopeful all the time. Our deliverance was most marvelous, if not indeed miraculous, and we are profoundly grateful to Him and to the agents He used for our salvation.

Many of the missionaries have al-

ready gone, while others are remaining to care for their native Christians, who were of invaluable aid during our siege.

Thanking you again for your congratulations,

I am,

Yours very sincerely,

E. H. CONGER.

* * *

WE are glad also to place on record the following from Minister Conger to the American missionaries in Peking:—

PEKING, 16th August.

The besieged American missionaries, one and all of you, so providentially saved from certain massacre:—I beg in this hour of our deliverance to express what I know to be the universal sentiment of our Diplomatic Corps, the sincere appreciation of, and profound gratitude for, the inestimable help which you and the native Christians under you have rendered towards our preservation. Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying occasions, I have been most deeply touched, and for it all I thank you most heartily. I hope and believe that somehow in God's unerring plan your sacrifices and danger will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work.

Assuring you of my personal respect and gratitude,

Very sincerely yours,

E. H. CONGER.

It is exceedingly pleasant to receive such messages from one in such a position, and the more so as we believe Mr. Conger's words to be sincere

THERE is no question but that the conduct of thousands of the native Christians in the present crisis will come as a revelation to a great many people who took very little stock in Chinese converts and were in the habit of speaking of them as "rice Christians." That they were willing to endure torture and persecution, the spoiling of their goods, and even refuse to ransom their lives by denying their religion, was quite beyond what had been expected. For truly if they had been Christians for the sake of gain they would have quickly denied their Christianity when aught was to be gained by that.

And not only those professing Christianity, but others as well, who had been associated with missionaries, have suffered rather than again bow down to idols. Dr. Sheffield is authority for the following: "A man who had been employed in the American Board Mission for many years but never had made a profession of Christianity, was seized by the Boxers and ordered to worship the idols. He stoutly refused, however, saying that when he worshipped he would worship only the true God; and so died for his testimony." There are doubtless a great many Nicodemuses in China whose true colors we have not yet known.

* * *

THE editor of the Educational Department wisely calls the attention of the educationists to the necessity of improving the present time to prepare for what must inevitably follow when peace has been declared. There is little question but that we shall see such a demand for English,

and education in modern studies, and on modern lines, as will quite overwhelm the missionary body. We were almost wholly unprepared, when the Emperor's reform decrees were issued, for the results which followed. And now that reform, in earnest, will doubtless be the cry when matters have again settled down, what a pressure will be brought upon the missionary body, not alone for direct evangelistic work, but especially for help in founding schools and conducting educational institutions. Well may every missionary ask himself, What can I do in the present crisis to prepare for the great reactionary wave of progress and reform which is sure to set in?

* * *

ONE of the greatest treats which has been enjoyed by many for a long time was the lecture Dr. Martin delivered in the hall of Union Church on Friday eve, September 28th, in which he gave an account of the siege and relief of Peking. Though already past the three score and ten line Dr. Martin's eye is not dim, nor his natural force abated, and he spoke with all the fire and vigor of a young man, inspired and urged on by the greatness and gravity of his theme. His impeachment of the Empress-Dowager was strong and unqualified, and his suggestions as to the treatment of the guilty parties in the present crisis, were decidedly of the heroic order. Dr. Martin goes to the United States, where we sincerely hope his experience and wisdom may tell mightily in influencing the people and government to a right understanding of how matters really are in China.

Missionary News.

Rev. J. B. Hartwell, of Tengchow, calls our attention to a slip in our last issue, among Departures, where we announced Rev. J. Hartwell and four children for the U. S. A. It should have been Rev. Geo. Hartwell, of Chen-tu.

Dr. S. A. Moffett writes from Pyeng-yang, Korea:—

"All is quiet here, though some in the extreme north on the Chinese border are frightened. We see no reason to anticipate trouble in Korea, but one does not dare to prophecy. We know not what may take place in the East now that such awful calamities have come. However we go forward in faith; our work developing as usual. We have just prepared our report for our annual meeting, and find that in this station we have baptized 751, giving us 2,151 communicants, that we have 183 out-stations, and that this year our people have built 65 churches.

"We have some pretty serious problems to face, and we especially need guidance to direct this young but active church. We rejoice in what has been done and in the great blessing which has been given us these years. May grace be given us to meet the ever developing problems as they arise."

We have been permitted to make the following extract from a lady correspondent of *Woman's Work*, whose home is in Canton, but is now residing temporarily in Macao: "Within a few days a paper has been circulated widely through the province to the effect that of the allied forces 90,000 have been

killed in Peking and the miserable remnant are begging for peace, which the Empress will graciously grant on condition that all foreigners shall leave China, no more Chinese to become Christians, Hongkong, Shanghai, and all foreign concessions to be given back to China, and each of the foreign nations to pay millions of dollars to China as a penalty for the invasion of her territory.

"This is all received as truth by the people and acted upon, and last night we heard that 1,500 Roman Catholics and some of other denominations are homeless, having lost everything, and it is said many women and girls have been stolen."

[The following sympathetic letter has been handed us for publication.—ED. REC.]

RIO DE JANEIRO, July 10, 1900.

REV. DR. Y. J. ALLEN,
Shanghai, China.

DEAR BRO.:—At a meeting of missionaries and native workers from various parts of Brazil, and representing the Congregational, Presbyterian, Methodist, and Baptist churches, held in this city yesterday, much hearty sympathy was expressed for the suffering brethren (native and foreign) in China, and fervent prayers went up to the throne of grace in their behalf. Indeed, the Brazilian Christians everywhere have been and are much in prayer in behalf of poor China, and our hearts go out in affectionate sympathy and Christian love to the workers and believers in this awful and distressing crisis.

The meeting preferred to appoint Dr. Bagby (a Baptist missionary)

and myself a committee to convey to the Chinese churches our earnest and heartfelt sympathy for them. Dr. Bagby will write to Dr. Graves, of the Baptist church, and I now take the liberty of writing to you, requesting that by whatever means you may deem best these our sentiments be made known to all concerned.

With kindest regards and loving sympathy to the beloved missionaries of our own church, and praying that in these distressing times, times which try men's souls, they may be kept in perfect peace,

I remain,

Yours in Christ,

W. DICKIE.

***Resolutions of Sympathy
from the Missionaries
of the Two Kwang to
those who have suf-
fered in the Northern
Provinces.***

The members of the various missions of the two southern provinces, temporarily gathered in Macao, after an hour spent together in prayer, desire to express their sympathy with the brethren, whether native or foreign, who are now suffering in other parts of China.

First. We thank our covenant-keeping God for the preservation of all who have escaped the dangers of this time of persecution and lawlessness.

Second. We sorrow—not for those who have been called to their reward, who now live in the joy of heaven—but for those who are yet suffering. Also, for the sorrowing friends who have been bereft of loved ones, we would send a message of earnest sympathy, assuring them that our prayers

are continually rising with those of the Christian world that they may be supported by the everlasting arms through this their hour of sore trial.

Signed in behalf of the Kwangtung and Kwangsi missions.

J. G. KERR

(American Presbyterian.)

R. H. GRAVES

(American Southern Baptist.)

A. ALF

(American Scandinavian.)

R. H. GLOVER

(Christian Alliance.)

ANDREW H. WOODS

(Christian College.)

MACAO, CHINA, Sept. 19, 1900.

News of Kalgan Missionaries.

The following is from the *Missionary Herald* for September:—

"On August 4 we were both surprised and delighted by tidings that came in a letter written by Rev. James H. Roberts, of Kalgan, from Hara Oso, Mongolia, reporting the escape into Mongolia of himself, Dr. Virginia C. Murdock, Rev. and Mrs. Wm. P. Sprague, Rev. Mark Williams, and Miss Engh; the latter having been an assistant of the mission at Kalgan. This constitutes our whole mission force at that station. The letter was dated June 13, and it reports that, subsequent to the mission meeting at Tung-cho, Mr. Roberts, Dr. Murdock, and Mr. Williams left Peking, June 6, and by avoiding the usual routes, reached Kalgan June 10. There were crowds of Boxers at Kalgan, who yelled savagely, but they had no arms. On that evening an attack was made with stones. It was found that mission property could not be

defended if it were attacked, and that the presence of the foreigners would not serve to protect the native Christians but might the rather imperil them. It was, therefore, decided to go to the principal yamèn at Kalgan, which governs a large part of Mongolia. The officials received the party civilly, but were anxious to be rid of them. Our brethren asked to be sent, with a sufficient guard, into Mongolia, and after much debate, assent was given, and near midnight, on Monday, June 11, the party started for Mongolia, escorted by soldiers and yamèn runners till they were safely out of the city gates. For sixty hours or more they could not sleep except in little naps, but otherwise their journey was not specially difficult or perilous. They arrived at Hara Oso, Mongolia, on June 13. This place has been visited in previous years by Mr. Roberts, and some account of it will be found in the *Missionary Herald* for January, 1896, page 28. It is on the direct route from Kalgan to Urga, 700 miles north-west from Peking. From here Mr. Roberts mailed his letter, which came via Siberia and Russia. Several Swedish missionaries were on their way to Urga. At the time of his writing Mr. Roberts hoped that some of their number would be able soon to return to Kalgan. Another, and a later dispatch, received through the United States Embassy at St. Petersburg, reports these missionaries as at Kiachta in Eastern Siberia, a town near the line of the Siberian Railway.

Missionaries Appeal to the Home Governments.

A meeting of some 400 missionaries, representing twenty Societies, held a public meeting in Union Church Hall, Shanghai, on the 7th of September and passed the fol-

lowing resolutions by a vote which was nearly unanimous:—

WHEREAS: The outrages on, plunder, ill-treatment and murder of many foreigners, including a great number of missionaries living peaceful lives; the heart-rending massacre of a multitude of native Christians; the murderous attacks on the legations at Peking from the 13th of June to the time of their relief on the 15th of August; the wholesale destruction of foreign property in the various parts of China; and the long-planned extermination of foreigners throughout the empire, have all been instigated, ordered, and encouraged by the Empress-Dowager, both in public and secret Imperial edicts; the whole movement (including the "Boxer" uprising), being under the direction of Prince Tuan and Kang Yi by Imperial appointment; and

WHEREAS: On the defeat of the Chinese forces and the victory of the Allies a settlement of affairs in China must be arrived at before peace is proclaimed; and

WHEREAS: No settlement can be satisfactory or permanent which does not aim to secure the real good of the Chinese people and the rightful interests of all foreigners resident in China, whether officials, merchants, or missionaries; therefore be it

Resolved: That we, Protestant missionaries, representing twenty Societies engaged in work in this country, do now, in public meeting assembled at Shanghai, appeal most earnestly to our fellow-countrymen at home and to our home governments to secure a thorough and lasting settlement of the present difficulties in China, in the interests alike of the people of China and of civilization. Knowing intimately the people among whom we work, we can assert confidently that the present troubles did not originate in any hostile feelings toward foreigners upon the part of the common people, and they would never have occurred but for the direct instigation and patronage of the Manchu government.

All over the empire there are enlightened men in favour of reform and progress who are friendly to foreigners, but who dare not assert themselves without a guarantee of safety. The general well-being of the people, their progress in the best and highest sense, and the development of trade with them, are intimately connected with the spread of knowledge and education, the prosecution of legitimate missionary work, and with the establishment of a good secular government. We therefore respectfully sug-

gest that in our opinion it is desirable that any settlement should aim at

1. The restoration to the throne of Kuang Hsü, the rightful sovereign of China.

2. Securing to Christian missions freedom from all hindrance in the prosecution of their legitimate work and the maintenance of all the rights and privileges guaranteed to them under the treaties, which rights and privileges have been too often disregarded and denied by the Chinese authorities.

3. The recognition and protection by their own rulers of native Christians as loyal and law-abiding citizens, and their exemption from the payment of contributions for idolatrous purposes and from the observance of all religious customs other than their own.

4. It is also suggested that any settlement should be preceded by the adequate punishment of all who are guilty of the recent murders of foreigners and native Christians, both those who have actually done the deed and those, however high in rank, by whose orders or connivance these crimes have been committed, and that the trials and punishment take place, so far as possible, where the crimes were committed. We further urge that in taking punitive measures every effort be made to avoid all needless and indiscriminate slaughter of the Chinese and destruction of their property.

5. There should, following the settlement, be a universal proclamation of its terms throughout the empire, which should be kept posted in every Fu and Hsien city for a period of two years. This is rendered necessary by the persistence with which such facts are hidden from, or misrepresented to, the people.

The Noble Army of Martyrs.

We give below a list of the Protestant missionaries who have lost their lives during the so-called "Boxer uprising," as far as we have been able to obtain information. Of course there is the shadow of a hope that some who have been reported as killed may yet be found among the living, but we have been careful to obtain as accurate information as possible and only to

record the names of those whose death has been confirmed beyond reasonable doubt:—

IN SHANTUNG.

Killed December 31st, 1899:

Rev. S. M. Brooks, of the S. P. G. (English).

IN CHIHILI.

Killed about June 1st, 1900:

Rev. H. V. Norman, of the S. P. G. (English).

Rev. C. Robinson, of the S. P. G. (English).

At *Pao-ting-fu*, massacred June 30th, 1900:—

Of the American Presbyterian Board:

Rev. F. E. Simcox.

Mrs. Simcox and three children.

G. Y. Taylor, M.D.

Dr. C. V. R. Hodge.

Mrs. Hodge.

July 1st, the following missionaries of the American Board:

Rev. H. T. Pitkin.

Miss A. A. Gould.

" M. S. Morrill.

And these of the China Inland Mission:

Rev. B. Bagnall.

Mrs. Bagnall and one child.

Rev. Wm. Cooper.

IN CHEH KIANG.

Killed at K'ü-cheo, July 21-24, the following missionaries of the China Inland Mission:—

Mr. D. B. Thompson.

Mrs. Thompson and two children.

Miss Sherwood.

" M. Manchester.

" J. E. Desmond.

" Thirgood.

Mr. G. F. Ward.

Mrs. Ward and one child.

IN SHANSI.

The following are of the China Inland Mission:—

At Hsiao-yi, June 30th, 1900 :

Miss E. E. B. Whitchurch.
 „ E. E. Searrell.

Near the Yellow River, July 16th :

Rev. G. McConnell.
 Mrs. McConnell and one child.
 Miss S. A. King.
 „ E. Burton.
 Mr. John Young.
 Mrs. Young.

On the way to Hankow from Shan-si :

Miss H. J. Rice, July 13th.
 Mr. Saunder's two children, July 27th and August 3rd.
 Mrs. E. J. Cooper, August 6th.
 Miss Huston, August 11th.
 Mr. E. J. Cooper's child, August 17th.
 Two of Mr. A. Lutley's children.

A telegram from what is said to be a "reliable native source" was sent from Si-an-fu, stating that the missionaries in certain stations had been massacred. It is believed that they are the following:—

Of Sih-cheo :

Mr. W. G. Peat.
 Mrs. Peat and two children.
 Miss Dobson.
 „ E. G. Hurn.

Of Ta-ning :

Miss F. E. Nathan,
 „ M. R. Nathan.
 „ E. M. Heaysman.

Of Ioh-iang :

Mr. D. Barratt.
 „ A. Woodroffe.

Near Tai-yuan-fu, on the 27th of June :

Miss E. Coombs, unconnected.

At Tai-yuan-fu : The following are reported as massacred July 9th :—

Of the China Inland Mission :
 Miss J. Stevens.

Miss M. E. Clarke.
 Dr. Millar Wilson.
 Mrs. Wilson and one child.

Of the Sheo-yang Mission :

Dr. A. E. Lovitt.
 Mrs. Lovitt and child.
 Mr. G. W. Stokes.
 Mrs. Stokes.
 Mr. J. Simpson.
 Mrs. Simpson.
 Mr. John Robinson, tutor to Mr. Pigott's son.
 Mr. Pigott's child.
 Miss Duval, a teacher.

Two daughters of Rev. E. R. Atwater, of the American Board.

Mr. A. Hoddle, unconnected.

Of the English Baptist Mission :

Rev. G. B. Farthing.
 Mrs. Farthing and three children.
 Rev. T. J. Underwood.
 Mrs. Underwood.
 Rev. F. S. Whitehouse.
 Mrs. Whitehouse.
 Miss Stewart, governess.

Of the British and Foreign Bible Society :

Mr. W. T. Beynon.
 Mrs. Beynon and three children.

At Tai-ku, killed July 31st :—

Of the American Board :

Rev. D. H. Clapp.
 Mrs. Clapp.
 Rev. G. L. Williams.
 Rev. F. W. Davis.
 Miss R. Bird.
 „ M. L. Partridge.

Near Fen-chou-fu, protected for some time by local officials, but murdered August 16th by order of Governor Yü Hsien :—

Of the American Board :

Rev. C. W. Price.
 Mrs. Price and child.
 Rev. E. R. Atwater.
 Mrs. Atwater and two children.

At K'ai-hsih: Killed August 16th,
the following of the China
Inland Mission:

Mr. A. P. Lundgren.
Mrs. Lundgren.
Miss A. Eldred.

Miss R. Palmer.
" E. C. Johnson.
" K. Rasmussen.

Of Hong-tong:

Mr. A. Lutley.
Mrs. Lutley.
Miss E. Gauntlett.
" Edith Higgs.

Of Kiang-cheo:

Mr. D. M. Robertson.

Of I-shü:

Mr. L. H. E. Linder.
Mrs. Linder.
Miss A. S. Lagerstam.

Of Üin-ch'eng:

Mr. E. Folke.
Mrs. Folke.
Miss Hallin.
" R. Hattrem.
" J. M. Hunderé.

Of Moh-ti-kiai:

Miss Angvik.
" Holth.

Of Hsai-cheo:

Mr. C. H. Tjäder.
Mrs. Tjäder.
Miss Prytz.
" Forssberg.
" J. E. Fogelklou.

Of Lu-an:

Mr. A. E. Glover.
Mrs. Glover.
Miss C. Gates.

Of Lu-ch'eng:

Rev. E. J. Cooper.

UNCERTAIN.

Of the following missionaries
laboring in Shansi we have no
definite news:—

ENGLISH BAPTIST MISSIONARIES.

Of Hsin-chou:

A letter of 26th of June says
the following named missionaries

TOTAL KILLED.

IN SHANSI.	Adults.	Children.
C. I. M. ...	27	9
Eng. Bapt. ...	7	3
Sheo-yang Miss.	8	2
A. B. C. F. M.	10	5
B. F. B. Soc.	2	3
Unconnected	2	
IN CHIH-LI.		
C. I. M. ...	3	1
S. P. G. ...	2	
A. B. C. F. M.	3	
Am. Presb. ...	5	3
IN CHEH-KIANG.		
C. I. M. ...	8	3
IN SHANTUNG.		
S. P. G. ...	1	
Totals,	78	29

SAFE FROM SHANSI.

The following missionaries of the
China Inland Mission have escaped
from Shansi and are in places of
safety—most of them at Shang-
hai:—

Of Ping-iao:

Mr. A. R. Saunders.
Mrs. Saunders.
Mr. A. Jennings.

Of Ping-ang:

Mr. F. C. H. Dreyer.
Mrs. Dreyer.
Miss J. F. Hoskyn.
" A. Hoskyn.
" E. Guthrie.
" E. French.

escaped on horseback, and were being pursued. No word since received :—

Rev. Herbert Dixon.
Mrs. Dixon.
Rev. W. A. McCurrach.
Mrs. McCurrach.
Mr. S. W. Ennals.
Miss B. C. Renaut.

CHINA INLAND MISSIONARIES.

Of Ta-t'ong :

Mr. S. McKee.
Mrs. McKee.
Mr. C. S. F'Anson.
Mrs. F'Anson.
Miss Aspden.
" M. E. Smith.

Of Sch-p'ing :

Mr. S. A. Persson.
Mrs. Persson.
Mr. O. A. L. Larsson.
Miss J. Lundell.
" J. Engvall.

Of Huen-ün :

Mr. E. Petterson.

Of Ing-cheo :

Mr. G. E. Karlberg.

Of Tso-ien :

Mr. N. Carleson.

Of Ū-u :

Mr. J. W. Hewett.

Of Iong-ning-cheo :

Escorted to the Yellow River, but no further news :

Mr. P. A. Ogren.
Mrs. Ogren and child.
Miss M. Hedlund.
" A. Johansson.

Of K'uh-u :

The following are reported as in the hands of brigands and held for ransom :—

Mr. D. Kay.
Mrs. Kay and child.
Mr. G. McKie.

Miss M. E. Chapman.
" M. E. Way.

SHEO-YANG MISSION.

Mr. T. W. Piggott.
Mrs. Piggott.

SWEDISH MISSIONARIES OF THE CHRISTIAN AND MISSIONARY ALLIANCE.

News has been received by cable, via St. Petersburg, that a party of seventeen Swedes of the Alliance Mission had reached a point somewhere in Siberia, in a destitute condition. They had fled across the desert of Mongolia and had reached in safety some point on the Siberian railway, probably Irkutsk. The *Christian and Missionary Alliance*, in reporting this, says that an order for \$2,500 gold has been sent by cable for their relief, and adds : "We have reason to hope that Mr. and Mrs. Larson, of Kalgan, are included."

The following are the names of the Alliance Swedish missionaries located in Shansi :—

Mr. E. Olsson.
Mrs. E. Olsson.
Mr. O. Oberg.
Mrs. O. Oberg.
Mr. O. Forsberg.
Mrs. O. Forsberg.
Mr. C. Blomberg.
Mrs. C. Blomberg.
Mr. C. F. Lundquist.
Mrs. C. F. Lundquist.
Mr. W. Noren.
Mrs. W. Noren.
Mr. A. Fagerholm.
" E. Jacobson.
Mr. A. Sandberg.
" A. E. Palm.
Miss E. Erickson.
Mr. O. Bingmark.
Mrs. O. Bingmark.
Mr. C. L. Lundberg.
Mrs. C. L. Lundberg.
Mr. E. Anderson.
Mrs. E. Anderson.

Mr. and Mrs. M. Book were in Peking during the siege.

The Swedish Consul-General has received a telegram, dated September 19th, stating that Mr. and Mrs. F. Nystrom and Mr. and Mrs. M. Nystrom, who were stationed at Ning-hsia-fu, in Kansuh province, had started on that date for Han-kow via Lan-cheo and Si-an-fu.

In Kalgan, Chihli, were located Mr. and Mrs. C. Soderbaum and Mr. and Mrs. A. Larson.

There are said to be seventeen children in the Swedish mission of the Alliance.

CHIH-LI MISSIONARIES.

IN A YAMÊN AT PAO-TING-FU.

The following missionaries of the C. I. M. are reported as being protected in a yamên at Pao-ting-fu:—

Of Huai-luh:

Mr. C. H. S. Greene.

Mrs. Greene and two children.
Miss J. G. Gregg.

Of Hsuen-teh:

M. L. Griffith.
Mrs. Griffith.
R. M. Brown.

KALGAN MISSIONARIES.

Rev. Mark Williams, Rev. J. H. Roberts, and Miss Murdoch, M.D., are reported as having arrived at Kiachta in Siberia.

MISSING MISSIONARIES.

The following members of the Swedish Mongolian Mission and of the Scandinavian China Alliance are unaccounted for:—

Mr. Helleberg.
Mrs. Helleberg and child.
Mr. Wahstedt.
„ Stenberg.
„ Fredstrom.
„ Suber.
Miss Hannah Lund.
„ A. Lund.
„ M. Lund.

Sept. Issues from Presbyterian Mission Press.

耶蘇教問答.
美國太書院.
大會紀錄.
懷德堂章程.
本館花圖書.
使徒行傳綱目.
安立甘教會錄.

Catechism of Christian Doctrine. Reprint. P. M. P.
Pamphlet on University of California. Dr. John Fryer.
Minutes of Synod of China. A. P. M.
Regulations of Huai Tè T'ang.
Vol. 2. Stock Cuts. P. M. P.
目. Commentary on Acts.
Anglican Church Record, No. 2.

Manual. Southern Presbyterian Mission.

Medical Missionary Journal, Vol. XIV, No. 4.

From the Front. No. 9.

St. John's Echo, September.

Central China Christian, No. 8.

China Messenger, July-September.

Missionary Journal.

BIRTHS.

At Chong-pa, Szechuan province, July 17th, the wife of W. HOPE GILL, C. M. S., of a daughter.

At 51 Cliff Road, Leeds, Yorks, August 6th, the wife of EDWARD B. VARDON, F. F. M. A., Chungking, of a daughter, Hilda Southall.

MARRIAGES.

At Hongkong, on the 7th August, by the Rev. I. L. Hess, assisted by the Rev. J. E. Fee, Rev. ROBERT A. JAFFRAY to Miss MINNIE B. DONER, both of the C. and M. A. Mission.

At Shanghai, September 14th, before H. I. G. M. Consul-General, HEINRICH KLEIN to Miss JOHANNA SCHUTTENHASSEL, both of the German Alliance Mission.

At Chefoo, Sept. 20th, the Rev. C. W. MATEER, D.D., A.P.M., Tengechow, to Miss A. HAVEN, A.B.C.F.M., Peking.

At the Cathedral, Shanghai, on 22nd Sept., by Rt. Rev. Bishop Cassels, F. H. NEALE to Miss MINNIE R. THOMAS, both of the China Inland Mission.

DEATHS.

At Hongkong, September 7th, Rev. MARTIN SCHAUB, B.M., aged 50 years.

At Nagasaki, Japan, September 7th, FRANCES EMILY, the wife of Charles Perry Scott, Bishop in North China.

At Shanghai, September 15th, EDITH MARJORIE, aged eight months, daughter of the Rev. and Mrs. E. F. GEDYE, W. M. S.

At Shanghai, September 25th, Miss C. W. FLEMING, C. I. M., from heart disease and dysentery.

ARRIVALS.

At Shanghai, September 15th, Rev. D. Z. SHEFFIELD, A. B. C. F. M., Peking, from U. S. A.

At Shanghai, September 19th, Miss S. BRACKBILL, C. M. M., Chen-tu.

At Shanghai, September 29th, Bishop D. H. MOORE, M. E. M., Dr. H. H. LOWRY, M. E. M., Peking.

DEPARTURES.

From Shanghai, September 1st, Dr. A. G. RENNISON, C. I. M., for America; Misses SEYMOUR, GOUDGE, GILMOUR, Drs. W. SQUILDS, W. STEPHENS, C. M. S., for London; Miss L. CREMER, A. C. M.; Dr. E. R. JELLISON and family, M. E. M.; Rev. D. FERGUSON and family, E. P. M.; Dr. J. A. WATSON and family, E. B. M.; Mr. H. J. OPENSHAW and wife, Mrs. W. M. UPCRAFT, Mrs. J. R. GODDARD and daughter, A. B. M. U., for U. S. A.

From Shanghai, September 3rd, Rev. and Mrs. T. R. KEARNEY, C. M. S., for London.

From Shanghai, September 7th, Rev. EVAN MORGAN, E. B. M., for London.

By way of Japan, from North China, September 8th, Mrs. C. GOODRICH, Dr. J. H. INGRAM and wife, Miss M. E. ANDREWS, of A. B. C. F. M.; Rev. and Mrs. C. H. FENN, A. P. M.; Misses H. E. RUTHERFORD, A. E. BROWN, D. M. DOUW, A. GOWAN, of C. and M. A.; Rev. R. ALLEN, Misses J. and E. RANSOME, of C. E. M.; Rev. F. BROWN, M. E. M., for America.

From Shanghai, September 10th, Miss FORSSBERG Mr. C. BLOM, Mr. and Mrs. C. H. STEVENS and child, and Mr. and Mrs. A. E. EVANS and 2 children, C. I. M., for England; Miss C. FRASER, C. S. M., for Australia.

From Shanghai, September 14th, Mr. and Mrs. H. KLEIN, for Germany; Misses F. M. WILLIAMS, H. DAVIES, E. FRENCH, HIGGS, and GATES, and Dr. and Mrs. WM. WILSON and 6 children, C. I. M.; Mrs. WM. DEANS and 2 children, C. S. M., for England; Dr. JOHN INGLIS and wife, A. P. M., for U. S. A.

From Shanghai, September 15th, Rev. H. O. CADY and family, M. E. M., Miss K. L. OGBORN, W. F. M. S., for U. S. A.

From Shanghai, September 20th, Mr. and Mrs. O. BURGESS and 2 children, Misses K. FLEMING, HARRISON, COLEMAN, and F. YOUNG, C. I. M., for Australia.

From Hongkong, September 20th, Rev. D. S. MURRAY and wife, Dr. A. PEILL and wife, and Miss BARTLETT, all of L. M. S., for England.

From Shanghai, September 24th, Mrs. W. C. TAYLOR and 2 children, Mr. and Mrs. SQUIRE and 3 children, Misses HILDA JOHANSEN and MARY J. WILLIAMS, Mr. A. HOLLAND and HORACE and NELLY HUNT, C. I. M., for England.

From Shanghai, September 28th, Misses WORTHINGTON, R. C. ARNOTT, and HANCOCK, C. I. M., for America.

From Shanghai, September 29th, Mr. and Mrs. H. S. CONWAY and child and Miss E. GUTHRIE, for England; Miss A. S. LAGERSTAM, for Finland; Mr. E. FROLICH and Miss E. BRUNNSCHWEILER, for Switzerland; Mr. and Mrs. F. A. GUSTAFSON and child, for Sweden; Mr. and Mrs. Ph. NILSON and 3 children, Mr. and Mrs. J. G. NILSON and 3 children, Mr. and Mrs. S. BERGSTROM and 2 children, Mr. and Mrs. RENINS, Misses A. STRAND, T. JOHNSON, L. HEDMAN, and MARY ANDERSON, C. I. M.; Dr. W. A. P. MARTIN, of Peking; Dr. W. H. VENABLE and wife, Miss E. B. BOARDMAN, S. P. M.; Miss W. H. KELLY, S. B. C., for America.

Exhibit of the Work of the Various Christian Missions in Kwang-tung Province,* A.D. 1899.

Name of Mission.	Year of Foundation.	EVANGELISTIC.										EDUCATIONAL.						MEDICAL.					
		Workers.				Total No. of Church Members.	Bap- tisms.		Admissions by Letter.	Increase.	Churches.	Preaching Halls.	Stations.	Out-stations.	Contribu- tions.	Schools.		Pupils.		School Fees.	Hospital.		Dispen- saries.
		Ordained.		Unordained.			Adults.	Children.								Boarding.	Day.	Boarding.	Day.				
		Male.	Female.	Male.	Female.																Male.	Female.	
AMERICAN Baptist (South) ... Presbyterian Scandinavian Amer. Christian Free ... United Brethren in Christ ... A. B. C. F. M. ... Christian and Mis- sionary Alliance Reformed Presb. ... "Christian College" British London Miss. Soc. ... Church Miss. Soc. West-Yan Miss. Soc. English Presb. ... GERMAN Basel ... Berlin ... Rhenish ... Totals.	1835 (1845) 1844 1888 1889 1892 1894 1895 1898 1897 1853 1862 1862 1858 1858 17 8 1847 791	9 5 3 1 1 1 1 2 2 3 1 2 1 1 1 2																					

Statistics of American Baptists (North) were not obtainable.

* Not including Hongkong.

